A

SHORT, PLAIN, and PRACTICAL

EXPOSITION

OF THE

PRAYERS, RUBRICKS,

RITES, and CEREMONIES

Authoriz'd and preſcribed in the

Book of Common-Prayer

OF THE

CHURCH of *ENGLAND.*

CONTAINING

The Harmony of the ſeveral Parts and Offices, and the Subſtance of the Liturgical Remarks of Bp. SPARROW, Dr. COMBER, Mr. WHEATLEY, and the other Learned Writers on the ſame Subject:

Carefully collected into a narrow Compaſs, chiefly for the Convenience of thoſe who have not the Opportunity of peruſing many and larger Books; but made ſerviceable to *All* by the Addition of new Obſervations: And therefore

Proper to be bound up with the *Book of Common-Prayer.*

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——— *I will pray with the Spirit, and I will pray with the Underſtanding alſo* ---- 1 Cor. xv. 15.

Let all Things be done decently and in Order, Verſ. 40.

READING,

Printed and Sold by J. NEWBERY and C. MICKLEWRIGHT, at the *Bible* and *Crown* in the *Market-Place*; alſo by R. WARE in *Amen-Corner*, and S. BIRT, in *Ave-Mary-Lane, London*; and by moſt Bookſellers in Town and Country. MDCCXLII.

PREFACE.

THOUGH the general Uſefulneſs and Benefit of the following Work might be thought ſufficient to recommend it to all the devout Members of the Church of England; *yet, in compliance with Cuſtom, we hope it will not be deem'd vain or impertinent, to adverti ſe the Readers, that, to render it as complete as ſo ſmall a Manual is capable of, we have taken all due Care to collect the Subſtance of every thing that we judg'd neceſſary or material in the ſeveral excellent Writings of Biſhop* Sparrow, *Biſhop* Beveridge, *Dr.* Comber, *Dr.* Falkner, *Dr.* Nichols, *Dr.* Bennet, *Dr.* Biſſe, *Dr.* Barclay, *Mr.* Ambroſe Fiſher, *Mr.* Hamon L'Eſtrange, *Mr.* Nelſon, *Mr.* Charles Wheatley, *Mr.* Yardley, *Mr.* Fludger, *Mr.* Clutterbuck, *and others, who have treated of this Subject before us.*

How well we have ſucceeded in this our Performance, every Reader will now judge for himſelf.

All that is becoming us to ſay for it is, that notwithſtanding thoſe are all highly, and deſervedly, commendable in their reſpective Ways; yet ſince ſome of them are ſo large, and replete with various kinds of critical Learning, and others only explain ſome particular Parts or Offices of the Liturgy, we have good Reaſon to hope, that this will be found ſtill more generally uſeful to the Devout in their public Worſhip, according to the Engliſh Book of Common-Prayer; *as containing a plain Inſtruction to the Ignorant, a ſhort Memento to the more Intelligent, and a practical Admonition to all who will make the proper Uſe of it for which it is preſented to them.*

A SHORT

A SHORT, PLAIN, and PRACTICAL

EXPOSITION OF THE LITURGY OF THE Church of *ENGLAND*.

TO offer up to God a publick Service and Worſhip, in Places ſet apart and dedicated to that Uſe (which we call *Churches*) is moſt fit, both for the Honour of God, and our own Benefit: For the former, becauſe the Place of his more ſolemn Worſhip ought not to be prophaned by any common and ordinary Uſe, as being the Preſence-Chamber of the Great King, where he *is in the midſt of* thoſe who *are gathered together in his Name*: And for the latter, becauſe it begets in us an awful Reverence to God and his Service, and warns us to take heed to our Behaviour, to uncover our Heads, and *put off our Shoes* (as it were) while we are upon *Holy Ground*; and ſo helps to raiſe and increaſe our Devotion.

Mat. xviii. 20.

Eccl. v. 1.
Exod. iii. 5.
Joſh. v. 15.
Acts vii. 33.

And

And that the beſt Way of ſerving God is by a Liturgy, or common Form of public Prayers, appears evidently by this, that not only God's peculiar People the *Jews*, but the primitive Chriſtians, always uſed ſuch Form[s]. But, above all, that our Bleſſed Saviour, himſelf, tho' he had *the Spirit* without Meaſure, did not only leave us an expreſs Form of Prayer of his own compoſing for our daily Uſe, but even choſe to perform his own laſt Devotions on the Croſs, in the very Words of *David*'s Pſalms, rather than in any other *Extempore* Effuſions.

Luke xi. 2.
Mat. xxvii. 46.
Mark xv. 34.
Luke xxiii. 46.

Agreeably with which Divine Precedent, and the conſtant Practice of the whole Church of *Chriſt* for 1500 Years without Interruption, the Wiſdom and Piety of our Anceſtors hath provided for us one uniform Order of *Common Prayer* and Adminiſtration of the Sacraments, compiled and ſet forth by the undoubted Authority of the Church, and afterwards enforced by that of the State, to make the ſame more duly obſerved by all the Nation, under the Sanction of Civil Penalties, as well as of Eccleſiaſtical Cenſures.

Now, to manifeſt *the Beauty of Holineſs* in this our Common-Prayer,

The MORNING PRAYER, *daily, throughout the Year*, begins with *one or more Sentences of the Scriptures*, to prepare the Hearts of the Congregation for the great Duty which they are then entring upon. Some of which *Sentences* tending to ſupport the Fearful, to comfort and confirm the Doubtful, to inſtruct the Ignorant, to admoniſh the Negligent, and to caution the Formal; and all of them intended to ſtir us up to a hearty Repentance and Confeſſion of our Sins, in order to the obtaining God's Pardon for them; the Church has left it to the Diſcretion of the Miniſter, to *read one or more* of them, as he ſhall judge moſt ſuitable to the Occaſion.

Sentences.

After

After which he is directed to ſay the *Exhortation* there following, whereby he pathetically applies the foregoing Sentences to the End and Deſign of our Aſſembling, and directs the whole Congregation how and what they are now required to do: Intimating briefly the Duty of *Confeſſion* of their Sins, in order to the *Abſolution* immediately following; *Thankſgiving* and *Praiſe* to God, offer'd up in the *Pſalms* and *Hymns*; *Hearing* his Word read in the *Leſſons*; and *Prayer*, which is provided for in the *Collects*, *Litany*, and other Parts of this incomparable Book. *Exhortation.*

Hitherto all the Congregation are to ſtand: The Miniſter, on account of his Authority, to read and apply the Word of God in it; which he is directed to do *with ſo loud a Voice*, as to be diſtinctly heard: And the People, in a reverent and ſilent Attention to God's Word, and the Exhortation of his Miniſter.

But now, they are all required to *accompany him to the Throne of Grace*, in making their humble and *general Confeſſion* of their Sins to Almighty God, and imploring his *Mercy*; without which none of the following Duties can be perform'd as they ought. Wherefore, this is to be done *with a pure Heart*, fully poſſeſſed with *an humble and lowly* Senſe of our own Unworthineſs, ſincerely *penitent* for *our manifold Sins and Wickedneſs*, and devoutly diſpoſed to a future *Obedience:* With a *Voice*, loud enough to be heard, but yet *humble*, modeſt and ſubmiſſive, as becomes Petitioners and Penitents; and that too with a ſuitable Geſture, *all Kneeling*. And this *Confeſſion* is wiſely couched in ſuch *general* Terms, that it may be properly *ſaid of the whole Congregration* jointly; and every particular Member may, at the ſame time, recollect and bewail his own private Sins, under the comprehenſive Expreſſions here made choice of: And, as ſuch, it is directed to be *ſaid after the Miniſter*, Sentence by Sentence, diſtinctly; but not in the ſame Breath with him, *Confeſſion.*

him, and much leſs before him, as many are apt to do without Conſideration.

The Congregation being thus, by the foregoing Sentences, Exhortation and Confeſſion, prepared to receive God's gracious Pardon, now follows *the Abſolution, or Remiſſion of Sins*, in virtue of an Authority left by our Saviour to his Miniſters, lawfully ordained: For *Almighty God hath given Power and Commandment to his Miniſters, to declare and pronounce to his People, being penitent, the Abſolution and Remiſſion of their Sins.* In purſuance of which the Prieſt doth here miniſterially *declare and pronounce* God's *Pardon and Abſolution* to *all them that truly repent, and unfeignedly believe his holy Goſpel.* So that *true Repentance and unfeigned Faith* being the expreſsly neceſſary Conditions of Pardon, it muſt needs follow, that as without the Sinner's embracing the Promiſes of God with ſuch *Repentance and Faith*, the Application of them will not be effectual to himſelf; ſo, to doubt of the Effect of it to ſuch as do *truly repent, and unfeignedly believe his holy Goſpel*, is to queſtion the Truth of God. For which Reaſon, whereas the foregoing *Sentences* are only directed to be *read*, and the *Exhortation* and *Confeſſion* to be *ſaid*, the *Abſolution* is *to be pronounced*; which is a Phraſe of more than ordinary Solemnity, implying a Sentence or Judgment: And that too, expreſsly required *to be pronounced by the Prieſt alone*; no Deacon, or other inferior Perſon, being authorized ſo to do: Which *Prieſt* alſo, for the greater Solemnity, is to *pronounce* the ſame *ſtanding*, to denote his Diſtinction of Authority, as ſpeaking immediately from God, who *hath committed to* him *the Miniſtry of Reconciliation*; but all *the People ſtill kneeling*, as they were before; without preſuming to join vocally in any Part thereof, till they come to *Anſwer Amen*, as they are directed to do, *at the End* of it; ſignifying their Faith in the Benefits thereby conveyed, and their humble and hearty

Abſolution.

2 *Cor.* v. 18, 19.

hearty Desire, that the Absolution may be effectual to them all jointly and severally.

And now, having made so proper and happy a Beginning, by the foregoing Sentences and Exhortation, Confession and Absolution, our Office proceeds to the *Lord's Prayer*: But the *Lord's Prayer*. ministring Priest, who had *stood* up to pronounce the Absolution, is here again to *kneel, and say the Lord's Prayer*. For this being a prescribed Form of Prayer, expressly given by our Lord himself to his Disciples, to be used by *Luke* xi. 1, &c. all Persons, in all Ages, and on all Occasions, as the Foundation of all the rest of our Worship, it is directed to be said by the Minister who officiateth, *with an audible Voice*, and in the humble Posture of *Kneeling*; as well as by all *the People also kneeling, and repeating it* after him, Sentence by Sentence, in like manner as the Confession. Which most perfect and comprehensive Prayer consisteth, 1. Of a Preface, teaching us to address ourselves in all our Wants to God, with filial Boldness, as our *Father*, and therefore willing to help us; with awful Reverence, as our *Father in Heaven*, and therefore able to help us; and with a brotherly Love and Charity for all Men, as being *Our* common *Father* in *Christ*: 2. Of six several Petitions; the three first of them concerning God's Glory, in the Honouring of his *Name*, the Advancing his Divine and Sovereign Authority, and the Fulfilling his *Will*; and the other three, concerning our own Good, as well Temporal as Spiritual, in the Supply of our present Necessities, the *Forgiveness* of our Sins past, and *Deliverance* from future Dangers and *Temptations*: 3. Of a Doxology, ascribing to Him alone the eternal Sovereignty or *Kingdom* over all, the *Power* to do all, and the *Glory* due from all; as being the Attributes by which we are encouraged to address our Prayers to him: And, 4. Of the Ratification of the whole, by the Word *Amen*; whereby we declare our Belief that God can, our Hope that he may, and

our Deſire that he will, grant our Requeſts.

After the Lord's Prayer thus devoutly ſaid and repeated, there follow certain ſhort and pithy Sentences, commonly call'd the *Reſponſes*, becauſe the People now *Anſwer* the Miniſter in their Turn, and bear a Part in the Service: Wherein their ſeveral Parts are diſtinguiſh'd by the Words *Prieſt*, and *Anſwer*, to ſhew which they are reſpectively to perform. And this alternate Way of praying to and praiſing God, is not only warranted by all the ancient Liturgies, but is of great Benefit to the People; as it helps to engage their Attention, to quicken their Devotion, and to ſhew the full Conſent and *Agreement* of the whole Congregation in what they ſo jointly *aſk*, according to the Condition of *Chriſt*'s Promiſe to grant their Requeſts. Now, theſe Reſponſes conſiſt of, 1. Ejaculatory Petitions and Sentences, taken out of *David*'s Pfalms, as a proper Tranſition from a Penitential to an Euchariſtical Office: 2. Of a Doxology, or Song of Praiſe, to the Three Perſons of the Holy Trinity: Which has been of conſtant Uſe in the Church from the earlieſt Ages of Chriſtianity; and is the more properly placed here, as giving *Glory to the Father*, who hath granted his Abſolution to penitent Sinners, *and to the Son* who purchaſed and obtained it, *and to the Holy Ghoſt* who ſealeth and diſpenſeth it to us; and calling to mind, at the ſame time, the innumerable Inſtances of the like Mercies to poor Sinners heretofore, and which *ſhall be ever* hereafter vouchſafed *to the World's End*: And, 3. Of the *Hallelujah*, or *Praiſe the Lord*; whereby we worſhip the ſame Trinity in Unity, ſinging a Triumphant Hymn on the joyful News of our Abſolution, that ſerves alſo for a proper Preface to the following Pſalms, which in the *Hebrew* are called *The Book of Praiſes*. For which Reaſon it is, that here, immediately before the Doxology, the Miniſter and People *all*

Reſponſes.

Pſalm li. 15.
— — lxx. 1.

Mat. xviii. 19.

ſtand

ſtand up; by that Change of Geſture ſignifying the Elevation of their Hearts to *praiſe the Lord*, as well as teſtifying their Faith in the Holy Trinity.

Thus far the whole Service, both for the Morning and Evening, is exactly the ſame, without the leaſt Variation.

But before we proceed farther in this Office of Praiſe, into which we are now enter'd, our Morning Service has a particular Invitatory, by way of Introduction to what is to follow: For, as the foregoing Penitential Office began with ſome Introductory Sentences and an Exhortation; ſo this Euchariſtical is introduced by the Verſicles of *Hallelujah*, and the 95th Pſalm; which is a very proper Preparatory and compendious Exhortatory to the ſeveral Duties of Praiſing God in the Pſalms, Hearing his Word read in the Leſſons, and Joining in the Prayers, which are all to follow in their reſpective Order. And this is ſo neceſſary a Part of our Service, that the Wiſdom of our Church has order'd it to be uſed once every Day, either as a Pſalm in its ordinary Courſe, on the 19th Day of the Month, or as an Anthem, preparatory to the reſt; *except on Eaſter-Day*, and ſome few occaſional Solemnities only, when *other* particular *Anthems*, or Hymns, are *appointed* to be uſed *inſtead of it*. But, whenever it is uſed, it is to be *ſung or ſaid* alternately, one Verſe by the Miniſter, and another by the People; and that too, in a ſtanding Poſture, being an Act of Praiſe, as the reſt of the Pſalms and Hymns likewiſe are. *Invitatory.*

Then ſhall follow the Pſalms, in Order as they are appointed; and that in the moſt rational Order: For, if we have confeſſed our Sins humbly, begg'd Forgiveneſs of them heartily, and received Abſolution of them faithfully and devoutly, we cannot but be inflamed with an ardent Deſire to breathe out our Souls towards Heaven, in the inſpired Words of the Holy Pſalmiſt; being ſuch an incomparable Store-houſe of Piety and Devotion, as may amply *Pſalms.*

amply furniſh Matter fit for all Sorts and Conditions of Men, at all Times, in all Places, and on all Occaſions whatſoever, whether it be for Inſtruction, Exhortation, Meditation, Prayer, or Thankſgiving: On which Account they are ſo diſpoſed and ordered, at the Morning and Evening Service, that *the Pſalter ſhall be read through once every Month*. And, by the ſame Rule, we are alſo taught, that *at the End of every Pſalm throughout the Year, and likewiſe at the End of* all the Hymns, (except the *Te Deum*) *ſhall be repeated, Glory be to the Father*, &c. as before, in the Reſponſes. But *the Pſalms* here *appointed* are only thoſe of *the Pſalter, pointed as they are to be ſung or ſaid* (alternately) *in Churches*; there being no Authority, or Warrant, for the ſinging Pſalms in Metre, in any Part of our public Worſhip.

Having thus, according to the Exhortation, raiſed up our Hearts to God, in *ſetting forth his moſt worthy Praiſe* in the Pſalms, we are thereby fitly diſpoſed to *hear his moſt holy Word*; in the *Leſſons* now to *be read* to us out of the Holy Scriptures: *The firſt* of which is *taken out of the Old Teſtament*, and *the ſecond out of the New*; to ſhew the Harmony and Agreement of them both; what is foretold in the one, being fulfill'd in the other. And as theſe are to *be read diſtinctly, with an audible Voice*, by *the Miniſter*; ſo ſhould they be liſten'd to by all the People with the utmoſt Reverence and Attention, and treaſured up in their Memories, to be applied to their reſpective Circumſtances, for their Rule of Faith, and the Regulation of their Lives and Converſations. For the finding of which Leſſons, as well as the proper Pſalms, the Kalendar is a very plain and eaſy Direction.

First Leſſon.

After each of theſe Leſſons, according to the Examples of *Chriſt* himſelf and his Apoſtles, and the Practice of the Church of God in all Ages, here follow certain *Hymns*, or Songs of Praiſe, ſeaſonably intermix'd; whereby the Minds of the People may be (as it were) unbent, and reliev'd

Hymns.

reliev'd by an agreeable Variety of Devotion: And, that we may not be at a Loſs for a Form of Praiſe ſuitable to the Occaſion, our Church has provided two in every Place; of which the Miniſter is at liberty to make his Choice of either, after each Leſſon one.

Now, of thoſe two, ſo placed after the Firſt Leſſon in the Morning Service, the former (which is moſt commonly made uſe of) is called *Te Deum*, from its beginning with thoſe two Words in the Original *Latin:* Wherein are contain'd, 1. A moſt ſublime Act of Praiſe, in concert with the *Angels, Cherubin and Seraphin, Apoſtles, Prophets, Martyrs, the Heavens, and all the Powers therein:* 2. A moſt noble Act or Confeſſion of Faith, of *the Holy Church throughout all the World, acknowledging the infinite Majeſty* of God *the Father, the Honour of* God *the Son,* and the *comfortable Fellowſhip* of God *the Holy Ghoſt;* and particularly declaring the *Glory* of *Chriſt's Kingdom,* the Eternity of his Divine Nature, the Humility of his Birth, the Merit of his *Death,* the Heighth of his Exaltation to *the Glory of the Father,* and the Certainty of his *Coming* again *to be our Judge:* To all which is ſubjoin'd, 3. A moſt devout Act of Supplication in the behalf of all *God's People* in general, for internal *Help* and Aſſiſtance, eternal Salvation, and external *Safety* and Protection; as well as in the Behalf of ourſelves in particular, for Freedom from *Sin,* and a Continuance of *Mercy,* as being his conſtant Servants, *Day by Day magnifying* him, *and worſhipping* his *Name,* and putting our *Truſt in* him. All which being chiefly a Paraphraſe upon the *Gloria Patri,* drawn out to a greater Length, is the Reaſon why the ſame Doxology is not repeated at the End of this, as it is after all the other Hymns and Pſalms; nor ſo much as *Amen,* tho' many People are wont inconſiderately to add that Word to the Cloſe of it, without Authority.

Te Deum.

The other Hymn here provided, for the Miniſter to make Choice of at his Diſcretion, is called *Benedicite,* alſo from its firſt Word

Benedicite.

in the *Latin* Copies, being *the Song of the three Holy Children* mention'd in the Book of *Daniel*, and an exact Paraphraſe upon the 148*th* Pſalm; ſummoning *all the Works of the Lord*, both in Heaven and Earth, to join in his Praiſe: And therefore this may be moſt properly uſed, when the foregoing Leſſon has treated of the Works of Creation and the Wonders of Providence, and eſpecially of the miraculous Deliverance of *Daniel* from the Lions, and the *Three Children* from the Fiery Furnace.

Dan. iii. 23.

And now again, our Souls being thus mounted aloft in the Praiſes of God, we are the better prepared to hear the Divine Myſteries of the Goſpel, in *the ſecond Leſſon, taken out of the New Teſtament*; that in the Morning being generally read out of one of the four Evangeliſts, or the Acts of the Apoſtles, and that in the Evening out of the Apoſtolical Epiſtles; ſo that *the New Teſtament is read over orderly every Year thrice.*

Second Leſſon.

After which, here follows a Hymn and a Pſalm, of which the Miniſter is to take his Choice of one, as before. The former called *Benedictus*, being the Hymn of *Zacharias* the Prieſt, at the Circumciſion of his Son *John* the Baptiſt, wherein God is prais'd, in the moſt elegant Words, for our Redemption by *Chriſt*, then incarnate, tho' not born; and the Promulgation thereof, by that *Child*, who was *called the Prophet of the Higheſt*, to *go before the Face of the Lord, to prepare his Ways*, and *to give Knowledge of Salvation unto his People, for the Remiſſion of their Sins.* Which Hymn is therefore proper to be uſed here, when the ſecond Leſſon in the Morning has treated of *Chriſt*'s coming in the Fleſh: *Except* only, when it comes in courſe *to be read in the Chapter for the Day*, (as it does on the 18*th* of *February*, the 17*th* of *June*, and the 15*th* of *October*,) *or for the Goſpel on St.* John Baptiſt's *Day.* At which Times in particular, the *Hundredth Pſalm*, here intituled, *Jubilate*,

Benedictus.

Jubilate, is to be uſed: As it may alſo on any other Day, at the Miniſter's Diſcretion; being an Exhortation to praiſe God, with the ſeveral Motives to enforce it. *Jubilate.*

After all this, as *Faith cometh by Hearing*, 'tis fit, that Confeſſion of Faith ſhould follow the reading the Leſſons, as being the proper Production thereof: And again, as it is the Foundation of all our Petitions, and that without which we cannot know *how to call* upon God, ſo 'tis no leſs proper to precede the Prayers. The Compilers of our incomparable Liturgy have therefore, after the Leſſons, and before the Prayers, wiſely order'd *the Apoſtles Creed* to be *ſung or ſaid by the Miniſter and People*, with an audible Voice; every one, for himſelf, ſaying, *I believe*, &c. becauſe 'tis the Profeſſion of every one that is preſent, and therefore ought to be openly made by every one in his own Perſon, as being the Mark and Character, whereby to diſtinguiſh a true Believer from a Heretic or Infidel: And it is repeated *ſtanding*, to ſignify our joint Reſolution to ſtand up ſtoutly in the Defence of our Faith, which we here profeſs. Now, it is called a *Creed* from the Word *Credo*, with which it begins in the Latin; and *the Apoſtles Creed*, as being evidently deriv'd from the very Days of the Apoſtles, and probably collected together out of the Holy Scriptures by the Apoſtles themſelves: And it is to be thus *ſung or ſaid*, both at Morning and Evening Prayer, daily throughout the Year; except *only on ſuch Days as the Creed of St.* Athanaſius *is appointed inſtead of it.*

Rom. x. 17.

Rom. x. 14.

Apoſtles Creed.

Now, the *Days* on which this other Creed is appointed to be uſed, are *Chriſtmas*, *Epiphany*, *Eaſter*, *Aſcenſion*, *Whitſunday*, *Trinity-Sunday*, and St. *John Baptiſt*'s, whereon the Manifeſtation of the Holy Trinity (herein moſt expreſsly explain'd) is ſomewhat more particularly

Creed of St. Athanaſius.

treated of; together with a few other *Feaſts* (mention'd in the Rubric prefix'd to this Creed) appointed at ſuch convenient Diſtances, that it may be uſed about once every Month. Whether this larger Confeſſion of our Chriſtian Faith was really drawn up by the Great *Athanaſius* Archbiſhop of *Alexandria* (to whom it is *commonly* aſcribed) is not very material, ſince it is agreed to be an expreſs Declaration of the great Myſteries of the Trinity, and of Chriſt's Incarnation, in oppoſition to the *Arians* and other Hereticks; and to have been receiv'd, as the very Quinteſſence of ancient Orthodox Divinity, by both the *Greek* and *Latin* Churches, for about a thouſand Years. And when this Creed is appointed to be uſed, which is only *at Morning Prayer*, (never in the Evening) it is to *be ſung or ſaid by the Miniſter and People, ſtanding*, as the other is; but with this Difference, that this is to be recited alternately, one Verſe by the Miniſter, and another by the People, (like the Pſalms and Hymns) whereas the other Creeds are repeated, Article by Article, or Sentence by Sentence, after the Miniſter.

Hitherto we have been chiefly employ'd in *confeſſing our Sins to God*, and imploring his Pardon; *ſetting forth his moſt worthy Praiſe* in the Pſalms and Hymns; *hearing his moſt holy Word* read in the Leſſons; and making our public Profeſſion of Faith in it: And now we come thereby the better prepared *to aſk thoſe things which are requiſite and neceſſary, as well for the Body as the Soul.* For, unleſs we have been very careleſs in the foregoing Parts of our Duty, our Hearts cannot but be ſo fix'd upon God, as to render us diſpoſed to make known our Wants, and preſent our Petitions before him. But leſt we ſhould break in upon it abruptly, our Church has, with her wonted Prudence, provided a ſhort *Introit* to this Office of Prayer, as before to the Office of Praiſe. For, after the Creed, but before we begin our Petitions, *the Miniſter* is directed to *pronounce* a ſhort Verſicle, wherein he Bleſſeth the People, in order to this holy Work; and they return him

Verſicles.

him a pious Ejaculation, to enable him the better to perform it. After which he warns them to consider what they are going about: And then, *all devoutly kneeling*, they proceed, alternately, to invoke and supplicate each Person of the Holy Trinity, to *have Mercy upon us*, in this short Litany, (as it was called by the Ancients) by way of Preparation to what follows; teaching us to bewail our Unworthiness, and pray for *Mercy*, and then, with an humble Confidence, to look up to *Heaven*, to address ourselves to *our Father* there, and beg farther Blessings of him. For as there is not any Prayer, to which a greater Preparation is requisite, than that divine Prayer which was sanctified by the sacred Lips of our Lord himself; so, in the Penitential Office, at the Beginning of the Morning and Evening Service, the Lord's Prayer is preceded by a Confession of our Sins and Absolution; and here, at the Beginning of a new Office of Supplication and Intercession, it is preceded by the foregoing Versicles, and a humble Petition for *Mercy*, and Acknowledgment of our own Misery. But this, however, is not a vain Repetition, as its prejudiced Adversaries do pretend: For, in fact, it is used but once in any one distinct Part of our Service; and that in obedience to our Lord's own express Command, whenever we *pray*, to *say* this.

Lord's Prayer.

Luke xi. 2.

As the Lord's Prayer is here introduced, so 'tis also followed again, by alternate Suffrages and Responsals, collected out of the Psalms and other Books of Holy Scripture; and connected in such a beautiful Order, that every distinct Sentence has its proper Reference to the Collects following: As the first Suffrage answers generally to the Collects for the *Sundays*, containing Petitions for *Mercy* and *Salvation*; the next, to the Prayers *for the King* and *Royal Family*; the two following, to that *for the Clergy and People*; the next answers to the Collect *for Peace*; and the last, to that *for Grace*.

Suffrages.

And

And now follow the *Collects*, ſo call'd, either becauſe they are uſed in Public, when the People are *collected* and gathered together; or elſe from their being *collected* out of the Epiſtles and Goſpels, to which the Collect for the Day is orderly prefixed, and their containing a brief *Collection* of all *thoſe things which are requiſite and neceſſary* for us to *aſk, as well for the Body as the Soul.* For, if we conſider the Matter of them ſeverally and particularly, they are ſo full of choice Variety, and ſo extended to all Occaſions, that there is nothing fit or neceſſary, either for ourſelves or others, but what may be properly pray'd for in ſome particular and very pertinent Collect of our Liturgy. Of which *Collects*, there are *three* appointed to be uſed in this Place: *The firſt of the Day*; which varies, according to the Seaſon, every *Sunday*, but ſerves ordinarily for every Day of the intermediate Week: *The ſecond for Peace*; and *the third for Grace to live well*: Which *two laſt Collects never alter, but daily* are *ſaid at Morning Prayer throughout all the Year; all kneeling.*

Collects.

After all which the Church has appointed the Place for *ſinging*: Not the Pſalms in Metre, but an *Anthem*; as is clear from the Rubric itſelf. *In Quires and Places where they ſing, here followeth the Anthem*: That is, Where there is a Proviſion made of a *Choir*, or Company of Singers, to perform that which is commonly called *Quire* (or Choir) *Service*, this is the Place for them to ſing *the Anthem*. For though the ſinging Pſalms in Metre has by Cuſtom obtained in all Places, (except the Cathedrals and Collegiate Churches and Chapels) yet there is no Authority for ſo doing, but mere Cuſtom and Connivance; neither are the Singing Pſalms in Metre any Part of the Liturgy, though uſually bound up with it. However, where they *cannot* ſing Anthems, and *will* have a Pſalm in Metre ſung inſtead thereof, ſurely this muſt be the moſt convenient Place for it, where there is

Anthem.

is a ſort of Diviſion in the Service; the foregoing Collects reſpecting ourſelves, the following reſpecting others; the foregoing being Petitionary, the latter Interceſſionary.

Here we find *Five Prayers* order'd to be read, *except when the Litany* is appointed; *and then only the two laſt.* For *the King* and *Royal Family*, the *Clergy and People*, being diſtinctly pray'd for in the Litany, the three firſt of theſe five (which are Prayers for them) are therefore omitted in the Morning Service, when the Litany is ſaid, to avoid Tautology: But at all other Times, they *are to be read here, as they are placed* in Order. Of which *five Prayers*, the firſt is *for the King's Majeſty*, according to St. *Paul*'s Precept, to *pray for Kings, and for all that are in Authority, that we may lead a quiet and peaceable Life in all Godlineſs and Honeſty.* Wiſely therefore has our Church placed this Prayer ſo near to the Collect for *Peace*; becauſe our Peace, as Members of the Community, is ordinarily ſecured to us by the wiſe Adminiſtration of our Temporal Governors: And as wiſely is it addreſs'd to *God, the only Ruler of Princes*; becauſe Kings being accountable to God alone for their Conduct, we are bound in Intereſt, as well as Duty, to pray for them, that he would *ſo repleniſh* them *with the Grace of* his *Holy Spirit, that* they *may alway incline to his Will, and walk in* his *Way*; ſince, if it ſhould be otherwiſe, we neither can nor ought to *reſiſt the Ordinance of God*; Subjects having no other Arms againſt their Rightful Sovereign but only Prayers and Tears. Next to this properly follows a *Prayer for the Royal Family*; for whom, in their due Courſe of Succeſſion, we are as much concern'd to pray, for the ſake of our Poſterity, as for our King himſelf on our own Account. And after theſe follows a Prayer for

Prayers.

For the King.

1 *Tim.* ii. 2.

Rom. xiii. 1, &c.

Prayer for the Royal Family.

For the Clergy and People.

for *our Biſhops and Curates*, that is for all the reſt of *the Clergy*, to whom the *Biſhops* (as chief Paſtors under *Chriſt*) have committed the *Cure* of the Souls of ſome Part of their reſpective Flocks; and for *all Congregations committed to their Charge*. Next to which ſtand here in Order the Prayer of St. *Chryſoſtom*, and the Benedictory Prayer, wherewith our daily Service is concluded.

But, before we come to them, 'tis proper to obſerve, That there are ſeveral other *Prayers and Thankſgivings upon ſeveral Occaſions*, which tho' they are placed in the Book after the End of the Litany, are nevertheleſs *to be uſed before the two final Prayers of the Litany, or of Morning and Evening Prayer*; that is to ſay, immediately before the Prayer of St. *Chryſoſtom*. Now, of theſe there is one which is always uſed; *viz.* the *General Thankſgiving*: Another which is always *to be uſed at ſuch Times when the Litany is not appointed to be ſaid*; viz. *The Collect or Prayer for all Conditions of Men*: Others only on particular Occaſions or Exigencies; as the *Prayers for Rain, for fair Weather, in the Time of Dearth and Famine, in the Time of War and Tumults, and in the Time of any common Plague or Sickneſs*; and the *Thankſgivings for Rain, for fair Weather, for Plenty, for Peace and Deliverance from our Enemies, for reſtoring public Peace at Home, and for Deliverance from the Plague or other common Sickneſs*: Others again at certain particular Seaſons, as the *Prayers in the Ember Weeks, to be ſaid every Day, for thoſe that are to be admitted into Holy Orders*; and *for the High Court of Parliament during their Seſſion*: And one Prayer there is alſo, which *may be ſaid after any of the former*, at the Diſcretion of the Miniſter. And then follow the Prayer of St. *Chryſoſtom*, (directed immediately to God the Son, *in whoſe Name we are now gathered together, with one Accord, to make our common Supplications*; claiming his *Promiſe*, on that Condition,

Occaſional Prayers and Thankſgivings.

Condition, to *grant our Requeſts*; and therewith ſumming up and reinforcing all our other *Petitions*; (*Matt.* xviii. 19, 20.) and the Benedictory Prayer of St. *Paul* which (as we ſaid before) conclude the whole daily Service.

The *Morning Service* being thus diſtinctly explain'd, we ſhall not need to enlarge upon

The Order for EVENING PRAYER *daily throughout the Year*, further than to note the Variations between the one and the other.

The *Evening Service* begins as that of the *Morning* does, with the ſame *Sentences*, *Exhortation*, *Confeſſion*, *Abſolution*, *Lord's-Prayer*, and *Reſponſes*: After which follow the *Pſalms* in their ordinary Courſe; but without the *Invitatory*: And then the *Leſſons*, with their proper *Hymns*, in like Manner as in the Morning.

But here, inſtead of the *Te Deum*, or *Benedicite*, uſed after the firſt Leſſon in the Morning Service, two other Hymns are appointed for the Evening; one of which is called *Magnificat*, and the other *Cantate*, from the firſt Word of each in the *Latin* Verſion: And the Miniſter is left to his Choice of either: *Except it be on the nineteenth Day of the Month, when the latter is read in the ordinary Courſe of the Pſalms.*

As to the *Magnificat*, or *the Song of the Bleſſed Virgin Mary*, it is the firſt Hymn recorded in the New Teſtament (St. *Luke* i. 46, *&c.*) being ſung by her, when ſhe joyfully reflected upon the Promiſes of the Old Teſtament about to be fulfill'd, in the myſterious Conception and happy Birth, of which God had deſigned her to be the Inſtrument; and is therefore fitly uſed by the *Chriſtian* Church, ſince we have ſeen all the Types verified and the Prophecies fulfill'd, which have been read to us in the foregoing Leſſon, concerning *Chriſt*. *Magnificat.*

And the *Cantate*, which is the 98*th* Pſalm, compoſed by *David* in thankful Commemoration of ſome of his Victories, and yet myſtically *Cantate.*

ſtically directed alſo to the Times of the *Meſſiah*, may no leſs properly be uſed by us; eſpecially when the foregoing Leſſon has treated of any ſignal or great Temporal Deliverance of God's People.

Then follows the *ſecond Leſſon*, in its Courſe; which (as we obſerv'd before) is ordinarily taken out of the Apoſtolical Epiſtles: And after this, either the Hymn *Nunc dimittis*, or the 67*th* Pſalm, at the Diſcretion of the Miniſter; *except it be on the twelfth Day of the Month*, when the latter comes up in the ordinary Courſe of the Pſalms.

Nunc dimittis. As to the former of theſe, which in the *Latin* begins *Nunc dimittis*, it is *the Song of Simeon*, upon his ſeeing *Chriſt* in the Temple; and uſed in all *Chriſtian* Churches in the World, upon the View of *Chriſt* in his holy Word by the Eye of Faith: And the latter, intituled, *Deus miſereatur*, being a Prayer of *David* for the coming of the Goſpel, is no leſs proper for us to expreſs our Deſires of its Propagation.

Miſereatur.

From hence alſo the *Evening Service* is exactly the ſame with that of the *Morning*; except in the Particulars here following. The Creed of St. *Athanaſius* being never uſed in the Evening, the *Apoſtles Creed*, with the *Verſicles*, *Lord's-Prayer*, and *Suffrages* after it, follow in the ſame Order as in the Morning. Then three Collects in like Manner, tho' not all the ſame: For tho' *the firſt*, being *the Collect of the Day*, is otherwiſe ordinarily the ſame in the Morning and Evening; yet that of *every Sunday*, as well as of ſuch *Holidays as have a Vigil*, are appointed to be uſed *at the Evening Service next before*. The ſecond Collect *for Peace* ſeems here to refer to inward Peace, as that in the Morning does to the outward: And the third, *for Aid againſt all Perils* is correſpondent to that in the Morning *for Grace*.

Collects.

And now, as the *Litany* is never uſed in an Evening, what remains is exactly the ſame with the ordinary Morning Service, of which we have ſaid enough already.

The

The LITANY.

THE *Litany, or General Supplication*, tho' now generally uſed as a Part of the Morning Service, is properly no Part of it, but a diſtinct Office of itſelf, as appears by the Rubric, which appoints it *to be ſung or ſaid after Morning Prayer* and ſo it is ſtill duly uſed in ſome of our Cathedrals and Collegiate Churches. If it were otherwiſe, the daily Morning Prayer would be defective without it.

And as *Litanies* were in uſe in the moſt early Ages of the Church, in imitation of God's Command to the Prieſts, ſo this of ours *Joel* ii. 17. is ſo compleat a Form of Chriſtian Worſhip, as to be in a Manner a leſſer Liturgy, and eſteem'd as the beſt of Offices of the beſt of Churches; comprehending in it a Summary of all that can be neceſſary or expedient to be pray'd for, either in behalf of ourſelves or others.

For, firſt to teach us the true Object of Divine Worſhip, it begins with a ſolemn Invocation of every Perſon of the Bleſſed Trinity ſeverally, *acknowledging every Perſon by himſelf to be God and Lord*; and then of all the Three Perſons jointly, thereby alſo acknowledging that there are *not three Gods, nor three Lords*. So that herein is contained alſo a Confeſſion of our Faith, whereby *we worſhip one God in Trinity, and Trinity in Unity*; as well as a Confeſſion of Sin, wherein (like the penitent *Publican*) we humbly cry out *Have Mercy upon us, miſerable Sinners*. Therefore, *Luke* xviii. 13. how much ſoever the proud *Phariſee* may deride this our Office, it is evidently moſt excellent and unexceptionable, whether we conſider it in its Matter and Form, or the Beauty of its Compoſition for the raiſing our Devotion. For as the People repeat the whole of this Invocation after the Miniſter, that every one for himſelf may make his own Profeſſion of Faith and Confeſſion

feſſion of Sin, ſo they afterwards leave it to the Miniſter to enumerate and ſet forth all their Wants to Almighty God, only declaring their Aſſent to it in the Cloſe of every Petition as he delivers it.

And theſe Petitions contain all the
1 *Tim.* ii. 1. ſeveral Sorts of Prayer enjoined by the Apoſtle, both for ourſelves and other Men. For

Firſt, There are Deprecations, or Petitions againſt *Evil*; both the Evil of Sin, and the Evil of Puniſhment, Spiritual, Temporal and Eternal: From all which we pray to be *deliver'd*, by an Enumeration of the Holy Actions and Paſſions of *Chriſt*, by all the Love he ſhew'd to us, by all the Torments he endured for us, and by all the Bleſſings he intended to procure for us, in the glorious Work of our Redemption.

After we have thus movingly pray'd for Mercy and Deliverance, whereby we have made way for our other Prayers to be heard, we proceed next to Interceſſions, or Petitions for Good, in the Behalf of others as well as ourſelves, in a moſt exact, regular and comprehenſive Order. Firſt, for *the Holy Church Univerſal*, the common Mother of all *Chriſtians*: For *the King*, that he may be orthodox, religious, and proſperous; and for *the Royal Family* (particularly the Heir Apparent), that they may be ſafe, happy, and bleſſed: Next, for the principal Members of the Church, in their diſtinct Apoſtolical Orders of *Biſhops*, *Prieſts and Deacons*, that they may be learned, pious and exemplary: Then for *the Lords of the Council and all the Nobility*, that they may be *endued with Grace*, *Wiſdom*, and *Underſtanding* in their Counſels; and for the other *Magiſtrates*, that they may be *juſt* and truly religious in the Exerciſe of their reſpective Offices: After theſe we proceed to pray for a Bleſſing upon *all the People* of theſe Nations, and for the *Unity*, *Peace and Concord* alſo of *all Nations*. In a Word, we pray for every kind of Good for all Men: To give us all a *hearty Love and Fear* of God, and a dutiful Obedience

to

to his *Commandments*; with an *Increaſe of Grace* and Godlineſs; to convert the Deceived, to *ſtrengthen* the Faithful, to *help the Weak*, to *raiſe up the Fallen*, and to ſupport us againſt *Satan*; to *ſuccour* thoſe who are in *Danger*, to relieve thoſe in *Neceſſity*, and *comfort* thoſe in Diſtreſs; to *preſerve* thoſe who are in Peril, *Sickneſs*, or other Adverſity; to *defend and provide for* the Helpleſs and *Oppreſſed*, and to *have Mercy upon all Men*; to *forgive* and reconcile our *Enemies*; to afford us the Comforts and Neceſſaries of Life; and laſtly, to grant us *true Repentance* and *Forgiveneſs* of *all our Sins*, and *Grace to amend our Lives* for the future, without which all our other Prayers will be fruitleſs and inſignificant.

And the ſame Spirit of Piety and Devotion holds out to the End. For now follow ſeveral pathetic and importunate Supplications to our Bleſſed Saviour (whom we had before addreſs'd with our Deprecations and Interceſſions;) *beſeeching* him by his Divinity, as he is the *Son of God, to hear us*; and by his Humanity, wherein he became the *Lamb of God*, and was ſacrificed to *take away the Sins of the World*, to *grant us* an Intereſt in that *Peace* which he then made with God, and the Peace of Conſcience conſequent thereon, and to *have Mercy upon us*: And laſtly, we beg of him, as he is *the Chriſt*, our anointed Mediator, to *hear us*, and favour us with a gracious Anſwer to all our Prayers. After which, that our Concluſion may be ſuitable to the Beginning, we cloſe up all with a renewed Addreſs to all the Three Perſons of the Bleſſed Trinity, for that *Mercy* which we have been begging in the foregoing Particulars; theſe repeated Invocations containing an Epitome, as it were, of the whole Litany, or being of themſelves a leſſer Litany.

Then follows the Lord's Prayer, as a neceſſary and eſſential Part of every diſtinct Office; all our own Compoſures, how excellent ſoever, receiving their Life, Value, and Acceptance from this Divine Form.

After this, the Prieſt preparing to beg Deliverance from *all our Troubles*, we are firſt put in mind of the

Words of the Pſalmiſt, that God *hath*
Pſalm ciii. 10. *not dealt with us after our Sins, nor re-*
warded us according to our Iniquities:
And therefore we turn theſe very Words into a Supplication, that he would in Mercy proportion his Chaſtiſements to our Ability of bearing, and not according to the Demerit of our Offences.

Then the Prieſt calls upon the People carefully to attend to what they are about: And then proceeds to a pious Prayer againſt Perſecution and ſuch other *Evils* as, either through *the Craft and Subtilty of the Devil or Man*, we are all liable to, while we ſojourn in this troubleſome and wicked World: At the End of which, inſtead of the uſual *Amen*, the People anſwer, in a Suffrage out of the Pſalms,
Pſ. xliv. 26. — liv. 1. — lxxix. 9. calling upon God for *Help and Deliverance, for his Name's ſake.* And then, to quicken their Faith by another divine Sentence out of the ſame Storehouſe, the Prieſt
Pſ. xliv. 1. commemorates the wonderful Deliverances granted to his Church in former Ages: To which the People again ſubjoin a like Suffrage to God for *Help and Deliverance, for his Honour*; than which nothing can be more proper, ſince we cannot have any Protection or Deliverance but by God's good Providence.

Then follows the *Gloria Patri*, in imitation of holy *David*; who, in the very midſt of his Complaints, firmly truſting that God would hear him, frequently broke out into Acts of Praiſe. And thus we do not only look back on former Bleſſings with Joy and Comfort, but forward alſo with Faith on thoſe which we now hope and pray for; not doubting, but that, as God was *glorified in the Beginning* for paſt Mercies, ſo he ought to be *now* for the preſent, *and ever ſhall be* hereafter for the like Mercies to come.

Yet, becauſe our Afflictions may probably be continued ſome time for a Trial of our Patience, and other wiſe

wiſe Ends of Providence, we therefore alternately pour out our earneſt Petitions to our *Lord Chriſt*, for Support in the mean time; to *defend us from our Enemies*, to *look graciouſly upon our Afflictions*, *pitifully* to *behold the Sorrows of our Hearts*, and *mercifully* to *forgive* our *Sins*, which are the Cauſe of all our Sufferings. All which we know he will do, if our Prayers be acceptable: And therefore we beg of him *favourably with Mercy* to *hear* them; and, as he aſſumed our Nature, and became the *Son of David*, (whereby he took upon him our Infirmities, and became acquainted with our Griefs) we beſeech him to *have mercy upon us*.

But, becauſe the hearing our Prayers, in a time of Diſtreſs, is ſo very deſirable a Mercy, that we cannot aſk it too frequently nor too fervently, we therefore redouble our Cries, and beg of him, as he is *Chriſt*, our anointed Lord and Saviour, that he would *vouchſafe to hear us, both now and ever*, when we cry to him for Relief in our Troubles. And, to ſhew that we rely on no other Helper but him alone, we conclude theſe Supplications with *David*'s Words, in a like Caſe, *O Lord, let thy Mercy be ſhewed upon us; as we do put our Truſt in thee.* *Pſ.* xxxiii. 21.

And now, the whole Congregation having thus addreſs'd themſelves to God the Son, the Prieſt calls upon them again to excite their Attention, and ſolemnly offers up to God the *Father* a Summary of their Petitions, gathered and collected together in one Prayer; to which the People give their Aſſent as uſual, by anſwering *Amen*.

After all which, follow ſuch of the Occaſional Prayers and Thankſgivings (before explain'd) as ſhall be thought neceſſary; and the whole Office is cloſed with the General Thankſgiving, the Prayer of St. *Chryſoſtom*, and the Benedictory Prayer, as in the proper Morning and Evening Service.

The COMMUNION.

THE next ſolemn Office provided by our Church for ordinary Service, is that of *the Adminiſtration of the Lord's Supper, or* HOLY COMMUNION: Which being order'd to be read at the Communion-Table, teſtifies the Intention of the Church, that there ought to be a Holy Communion, whenever this Service is appointed; that is, at leaſt, on *every Lord's-Day, and* on every *Holiday*, whether a Feſtival or Faſt.

In the Primitive Ages indeed, while *Chriſtians* continued in their Strength of Faith and Fervour of Devotion, thoſe who were qualified generally communicated every Day. But afterwards, as Piety grew colder, this Sacrament was by degrees more and more neglected, and on the ordinary Week-days quite laid aſide. However, though in moſt Places this Holy Ordinance is ſtill ſeldomer obſerv'd, yet (God be praiſed) in many it is continued on all *Sundays and Holidays* to this Day: And if it is not ſo in all our Churches and Chapels, the Fault is not in the Church itſelf, but in the Negligence of Communicants. For, on all theſe Days, the Prieſt, in obedience to the preſcribed Order, goes up to the Altar, or Lord's Table, and there begins the Service appointed for the Communion, proceeding as far as he can, till he comes to the actual Adminiſtration of it: And, if he ſtops there for want of Communicants to join with him, the Church has done her Part in ordering it, and the Prieſt his in obſerving it; and the People only muſt be anſwerable for their own Neglect. So that ſome Part of this holy Office is conſtantly perform'd on all ſuch ſolemn Days, even when there is not a Communion; as the whole might be on any other or every Day, with a Communion, on due Notice: For, though the Church wiſely diſallows of Solitary Maſſes, in which, among the Papiſts, the Prieſt conſecrates and receives by himſelf, directly contrary to the Notion of a Communion; yet

yet ſhe authorizeth the Prieſt to celebrate the holy Communion on any Day, provided he has a Congregation of *Three at the leaſt, to communicate with him.*

Let none therefore flatter himſelf, that he has ſufficiently diſcharged himſelf of this Duty, if he has received this holy Sacrament two or three times in a Year: For our Bleſſed Saviour, by whom it was inſtituted, as well as his Apoſtle St. *Paul*, plainly requires it to be done *often*; and though our Church may ſeem to inſiſt only upon *three times*, yet 'tis evidently her Intention and Deſire (expreſs'd in her ſecond Exhortation) that her Members would not neglect any Opportunity of *thus remembring* our Saviour; but if they will nevertheleſs neglect to do it *often*, ſhe exerts her Authority, abſolutely commanding them all to do it, in the Congregation to which they belong, *at leaſt Thrice in the Year, whereof the Feaſt of Eaſter to be one*; without which ſhe does not look upon them as of her Communion, or ſo much as *Chriſtians*, but liable to the Cenſure of Excommunication.

1 *Cor.* xi. 26.

Can. xxi.

To proceed to the Office: The Prieſt, going up to the Altar, and *ſtanding* there, begins with the Lord's Prayer; which is inſerted in every diſtinct Office of our Church (and ſuch this is) that we may not diſobey his divine Command, who ſaid, *When ye pray, ſay, Our Father*, &c. And nothing can be ſo proper a Beginning for this ſacred Ordinance, which ſo peculiarly challengeth *Chriſt* for its Author, as this very Prayer of his own compoſing; which the Primitive Fathers thought ſo properly adapted, that they generally expounded the Petition for *our daily Bread*, of the Body of *Chriſt, the Bread of Life*, which in thoſe Times they *daily* received. But, notwithſtanding the general Rubric ſet before it in the Beginning of the Morning Prayer, it is not here to be *repeated by the People*. For as in the firſt Ages this Prayer

Lord's Prayer.

Luke xi. 2.

was.

was uſed as a principal Part of the Solemnity of the Conſecration, peculiar to the Prieſt, ſo now the Rubric orders *the Prieſt* only to *ſay the Lord's Prayer, with the Collect following*; ſo that the People are not here to repeat the one any more than the other, but only to ſay *Amen*.

Collect.

Now, the Collect here following is an excellent Prayer for Purity; which is the moſt proper Preparative to the Recital of the Commandments, as well as to the whole Office following.

Commandments.

Immediately after which the Commandments are ſolemnly recited by the Prieſt; and the People, *ſtill kneeling*, are devoutly and diſtinctly, in the Words of Holy Scripture, after every Commandment, to aſk God *Mercy* for their Tranſgreſſion thereof for the Time paſt, and Grace *to keep* the ſame for the time to come; and, at the End of the Tenth, to *beſeech* him *to write all theſe his Laws in their Hearts*, ſo as that the ſame may have a due Influence on all their Thoughts, Words and Actions. And as the Commandments never were inſerted into any other Communion-Office, but this of the Church of *England*, it muſt be eſteem'd a ſingular Excellency in ours, to have this *Rule*, by which our Church exhorts us to *examine our Lives and Converſations*, thus ſeaſonably ſet before us; eſpecially ſince the *keeping God's Commandments* is one of the three Things vowed by us in our Baptiſm, which Vow we are now about to renew in this other Sacrament of the Lord's Supper.

Luke xviii. 13.
Pſ. cxix. 36.
Jer. xxxi. 33.

Prayer for the King.

After this, the Prieſt, moving the People to be attentive, proceeds to offer up a pathetic Prayer to God, in the behalf of his Servant, our Sovereign, the *Defender of the Faith* and both Tables of the Law; conſidering his Divine *Authority*, as *God's Miniſter* (not the People's,) and thereby diſclaiming the corrupt Doctrine

ſtrine of Reſiſtance. And indeed, ſo eminent is the Church of *England* for her Loyalty, that ſhe makes Prayer for the King a principal Part of every diſtinct Office in her ordinary Service; thereby demonſtrating to all the World, that it is not only the Duty, but the Intereſt of her Princes, to defend the Religion of this Church, whoſe Doctrines, if duly obſerv'd, will make the beſt Men, and the moſt loyal Subjects in the World. Of which Prayers there are two Forms here provided for Variety; of which the Prieſt at his Diſcretion may make his Choice of either.

And now, having prayed for our Sovereign, in order to the outward Proſperity of the Church, the Prieſt proceeds to pray for inward Grace, to render it compleatly happy: Of which there are various Forms appointed, in the Collect of the Day; but all ſuited according to the Seaſon, in a moſt beautiful Order. For the whole Year being diſtinguiſhed into two Parts, the former, from *Advent* to *Trinity* Sunday, chiefly relate to the Incarnation, Life, Doctrine, Paſſion, Reſurrection, and Aſcenſion of our Bleſſed Saviour, and his ſending the Holy Ghoſt, treating moſtly of Points of Faith and the Myſteries of our Religion; and the latter, from *Trinity* to *Advent* again, treating of practical Virtues and Graces, tend chiefly to the enabling us to lead our Lives according to his Holy Goſpel, ſome Part of which is now to be read. For (as we ſaid before) the Collect of the Day is generally adapted to the following Epiſtle and Goſpel: And ſo likewiſe the Epiſtle, being commonly ſome Portion of the Epiſtolary Writings of the Apoſtles, the Servants of the Lord *Jeſus*, is read as a proper Preparative for the hearing the Goſpel, which contains ſome of the Words or Actions of their and our Lord and Maſter, and therefore is, out of Reſpect, reſerved to the laſt Place. For the ſame Reaſon alſo, our Church, according

Collect of the Day.

Epiſtle.

Goſpel.

ing

ing to the Primitive Uſage, requires *all the People to ſtand up*, while the Goſpel is read: And ſo it was an ancient Uſage, at the naming of the Goſpel, for the People to anſwer, *Glory be to Thee, O Lord*; and at the End thereof, *Thanks be to God for his Holy Goſpel*. But neither of theſe two laſt Anſwers are now authorized in our preſent Liturgy.

For now, immediately after the Goſpel, (without any Interruption) the Prieſt begins, and is followed by all the People in rehearſing the *Nicene* Creed, ſo called becauſe it was, for the greateſt Part of it, drawn up by the firſt General Council of *Nice*, A. D. 325. though it was ſomewhat more fully enlarged and explain'd (particularly with regard to the Divinity and Proceſſion of the Holy Ghoſt) by the Second General Council of *Conſtantinople*, about fifty-ſix Years afterwards. Now tho' this is not a new Creed, but only a fuller Explanation of ſome Articles of that which is aſcribed to the Apoſtles, in order to the Confutation of the *Arians*, *Macedonians*, and other ancient Hereticks; yet it is at the ſame time a moſt ſolemn Act of Worſhip, in which we honour and magnify God, both for what he is in Himſelf, and for what he hath done for us. And it follows the Goſpel here as properly as that of the Apoſtles does the Leſſons in the Morning and Evening Service: For, As *Faith cometh by Hearing*, ſo *with the Mouth Confeſſion is made unto Salvation*. Nor is it leſs proper at the Holy Communion. For, 1. It is fit that thoſe who eat of the ſame Bread, and drink of the ſame Cup, ſhould profeſs the ſame Faith, and own themſelves to be joined together in Unity of the ſame Spirit, before they partake of thoſe ſacred Myſteries. And, 2. As the *believing all the Articles of the Chriſtian Faith* is a main Part of the Vow made in our Baptiſm, ſo ought we openly to repeat the ſame at the Lord's Supper, wherein we come to renew the ſame Vow.

Nicene *Creed*.

Rom. x. 17.
------ ver. 10.

After

After this, *the Miniſter is to publiſh* whatſoever there ſhall be Occaſion for; and particularly, on *Sundays*, to give notice, *what Holidays, or Faſting-days, are in the Week following to be obſerved:* So that the People are to anſwer for the Neglect, if any of them be paſs'd over without due Regard.

Then follows the *Sermon*, or *Homily*, where there is one. Previous to which it is the Cuſtom of ſome Preachers to make a long Prayer of their own in the Pulpit; which is an unjuſtifiable Innovation, contrary both to the Intention of the Church and the Law of the Land. For as to *the Form* preſcribed by the *fifty-fifth Canon*, it is plainly not a Prayer itſelf, but only an Exhortation or Direction to the People, what they are eſpecially to pray for in *the Lord's Prayer*, with which this Admonitory Form of *Bidding of Prayers* is *always to be concluded*.

After the Sermon, *the Prieſt, returning to the Lord's Table, begins the Offertory*, ſo called, becauſe then the People *offer* their Alms for the Relief of the Poor, to which the Prieſt exhorts them, by *one or more of the Sentences* of Scripture provided for that purpoſe at his Diſcretion. And as the Church has appointed this Offertory here, whether there be a Communion or not; ſo, whenever it is uſed, the People ought to conſider the ſame as a devout *Offering to God*, and as ſuch to do it with Reverence upon their Knees, and not like an ordinary Alms ſtanding careleſly, as many are apt to do, without due Conſideration. For ſo it is order'd alſo, that the Alms, here collected, are to be *reverently brought to the Prieſt, and by him humbly preſented and placed upon the Table*, to be recommended to God's gracious *Acceptance*, in the Prayer following. And, *when there is a Communion, the Prieſt* (having the Elements ready at hand, for the due Solemnity of the Oblation) is *then* (and not before, and much leſs by any other inferior Perſon), to *place upon the Table ſo much Bread and Wine, as he ſhall think ſufficient* for the Number who are to communicate with him; which

Offertory.

are alſo to be devoutly offer'd and preſented to God for his Divine *Acceptance*, as an Acknowledgment of his Sovereignty over his Creatures. After which he calls upon the People to join with him (but mentally) in that excellent *Prayer for the whole State of Chriſt's Church militant here in Earth*. For, having already, in the Creed, teſtified our *Faith* to be the ſame with that of the univerſal Church, and ſhewed our Compaſſion in *Alms* to the Poor, we now proceed to declare the Extent of our *Charity* in this Prayer, which contains in it *Supplications, Prayers, Interceſſions and giving of Thanks for all Men; for Kings, and for all that are in Authority*, as the Apoſtle directs. Which Expreſſion of our univerſal Charity is highly neceſſary, eſpecially when there is a Communion: And when there is none, yet being a general Interceſſion, it is nevertheleſs neceſſary to fill up and complete this *Second Service*; as it is call'd, becauſe it is a diſtinct Service, and was originally perform'd at a different Hour from the foregoing. For, thus far, even when there is *no Communion*, is to be *ſaid all that is appointed at the Communion*, every *Sunday* and *Holiday*, without the leaſt Alteration or Omiſſion, except what relates to the *Oblations*: And then it is concluded with *one or more of the Collects* which are placed at the End of the Communion Service, and the ſolemn *Bleſſing*.

Prayer for the Church militant.

1 *Tim.* ii. 1, 2.

But, when there is a Communion, and the *Alms and Oblations* are devoutly placed upon the Altar, this Prayer is ſomewhat enlarged with a ſolemn Petition to God to *accept our Alms and Oblations*: Thoſe *Alms* which have been now collected for the Uſe of the Poor, and are, therefore, with great Propriety, offer'd unto God, who is *well pleaſed with ſuch Sacrifices*: And thoſe *Oblations* of Bread and Wine, which are now to be uſed in this Holy Sacrament; which being ſolemnly offer'd to God by the Prieſt,

Heb. xiii. 16.

Prieſt, are thereby ſet apart for the ſacred Banquet of the Body and Blood of *Chriſt*, and after Conſecration received by the Communicants, not as Man's but as God's Proviſion, who by thus entertaining them at his own Table declares himſelf reconciled to them, and to have renewed his Covenant with them.

But, before we proceed to the Holy Communion itſelf, our Church has taken all poſſible Care, that none of her Members ſhould come to it, without being duly prepared to partake of the Holy Myſteries, nor ſtay away from it without a juſt and neceſſary Cauſe. In order to which ſhe has provided three ſeveral *Exhortations*. The firſt of which *Exhortations.* is to be *read, after the Sermon or Homily ended, when the Miniſter giveth Warning for the celebrating of the Holy Communion; which he ſhall always do upon the Sunday, or ſome Holiday, immediately preceding*; (except where there is a Communion every Week) containing proper Inſtructions to all Men; Comfort to the Penitent, that they may come worthily; Caution to the Impenitent, that they may not come profanely; and Counſel to the Doubting, that they may be encouraged to come chearfully: *Or, in caſe he ſhall ſee the People negligent to come to the Holy Communion, inſtead of the former*, the Church has appointed another, more urgent, and applicable to thoſe who unthankfully turn their Backs upon ſuch a ſolemn Invitation, and ungratefully abſent themſelves from the Lord's Table; ſetting before them the Weakneſs and Vanity, the Sin and Danger, of all ſuch Excuſes as Men are apt to make for their Neglect of the Duty of frequent Communion. And, as theſe two pious Exhortations are previouſly deſign'd to increaſe the Number of Communicants; ſo, *at the Time of the Celebration of the Communion*, the Church has provided another, to rectify the Diſpoſition of thoſe who come to receive it, that they may not only be many but good: In which the Prieſt ſolemnly puts them in mind of the Neceſſity of Self-examination, the Benefit

nefit of a due Participation, and the Danger of receiving unworthily: He preſſeth them to *true Repentance, Faith*, Reformation and *Charity*, in order to their being *meet Partakers of thoſe Holy Myſteries:* He pathetically ſtirs them up to *give moſt humble and hearty Thanks* to the Holy Trinity, by the moſt moving Arguments; and concludes with a Doxology, to which the People anſwer *Amen.*

In which pious Exhortations, it is neceſſary that every one ſhould underſtand, 1. That, whereas, in the previous *Warning*, before the Communion, a particular Caution is given to all Sinners, to *repent them of their Sins, or elſe not to come to that holy Table*, the Church is far from intending to leave them at their Choice, whether they will come as Penitents, or not at all; (as appears plainly in her ſecond and more preſſing *Exhortation:*) All ſhe aims at is, that they ſhould *repent* before they preſume to *receive*; but by no means to make their Impenitence an Excuſe for their Neglect of a poſitive Command, and a neceſſary Duty; which would be a heinous Aggravation of their Sin by a Contempt of *Chriſt*'s own Divine Ordinance and Inſtitution. And, 2. That, whereas in the *Exhortation* at the Time of the Celebration, 'tis ſaid, *if we receive the ſame unworthily, we eat and drink our own Damnation*, whereby divers well-diſpoſed Perſons, conſcious of their own *Unworthineſs*, are deterr'd from receiving this Holy Sacrament, for fear of the *Damnation* intimated as the Conſequence thereof, they ought to know, that our Church underſtands theſe Words no otherwiſe than St. *Paul* himſelf did, (whoſe Words they are) in his firſt Epiſtle to the *Corinthians:* Where the Apoſtle does not ſpeak of the Unworthineſs of the Perſon, (for ſuch the very beſt of Men are) but of the Action or Manner of *eating and drinking* it *unworthily*, not *diſcerning the Lord's Body*, nor diſtinguiſhing it from common or ordinary Food; which was the Sin there reprehended in the *Corinthians.* And ſo likewiſe

1 *Cor.* xi. 29.

likewiſe the Word, there tranſlated *Damnation*, cannot be properly underſtood of Eternal Damnation, but of Temporal Judgments or Puniſhments; ſuch as were inflicted upon the *Corinthians*; of whom St. *Paul* ſays, *for this Cauſe many* were *weak and ſickly among* them, *and many ſlept*; to wit, in Death. And indeed, if Perſons piouſly diſpoſed to know and do their Duty, would frequently peruſe theſe three ſeveral Exhortations, they would learn to be afraid of the unworthy Neglect of it, no leſs than of the *receiving* it *unworthily*, and at the ſame time be inſtructed how to be prepared for it, whenever an Opportunity offers. 1 *Cor.* xi. 30.

And now, the Feaſt being ready, and the Gueſts prepared with due Inſtruction, the Prieſt, who is *the Steward of the Myſteries of God*, calls upon thoſe who are adorned with the neceſſary Qualifications of *Repentance*, *Charity*, and a holy *Intention to lead* a good Life, inviting them, in the Name of *Chriſt* and his Church, to *draw near with Faith, and take this holy Sacrament to* their *Comfort*. At the pronouncing of which Words, it ſeems moſt proper and decent for the Communicants to come from their Seats, as *near* as they conveniently can to the Lord's Table; where they are thus ſolemnly invited into his more ſpecial Preſence, and to partake of his holy Banquet. 1 *Cor.* iv. 1. *Invitation.*

And, foraſmuch as the Death of the Holy *Jeſus* is now to be ſet forth and commemorated, 'tis neceſſary that we ſhould all join in a *humble Confeſſion* of thoſe our heinous Sins which were the Cauſe of that his bitter Paſſion; as the Prieſt admoniſheth all to do, in the moſt lowly Poſture of Penitents, *meekly kneeling upon our Knees*. And therefore, both *the Miniſter* himſelf, *and all the People, humbly kneeling, make a General Confeſſion to Almighty God*, in like manner as is before directed in the beginning of the *Confeſſion.*

Morning Service. But that we may not be diſcouraged by the Conſideration of his Power and Greatneſs, and of our manifold Sins and Demerits, our Church here teacheth us ſeaſonably to addreſs his Divine Majeſty, under the amiable Character of the *Father of our Lord Jeſus Chriſt*, as well as that awful one of the *Maker of all things*, and *Judge of all Men*; thereby at once to fill us with a Dread of God's Anger becauſe of our Sins, and and yet with Hopes of Mercy, through the Merits of our bleſſed Redeemer.

After we have now Confeſs'd our Sins, and implored the Divine Mercy, in the moſt moving and pathetic Terms that Words can poſſibly expreſs, *the Prieſt*, (*or*, for the greater Solemnity, *the Biſhop*, if he be *preſent*) acting in a peculiar manner as God's Ambaſſador, *ſtands up, and turning himſelf to the People, pronounceth the Abſolution*, to the Spiritual Comfort of *all them that with hearty Repentance and true Faith turn unto him*, (as the Church charitably ſuppoſeth all do who come thus invited to this Holy Communion;) which, though ſomewhat varied in Expreſſion, is in Senſe and Virtue the ſame with that (before explain'd) in the Morning Service.

Abſolution.

Then, leſt it ſhould be thought the Prieſt had herein exceeded his Commiſſion, he produceth, as it were, the Seal of his Great Lord and Maſter; ſubjoining thereto certain ſelect Sentences out of the Holy Scriptures, containing the *comfortable Words* of *our Saviour Chriſt*, and his inſpired Apoſtles, *unto all that truly turn to him*; which, if duly conſider'd, will ſatisfy the moſt Scrupulous, confirm the Doubtful, heal the Broken-hearted, and utterly diſperſe the blackeſt Clouds of Sorrow and Deſpair.

Sentences.

After we have thus exerciſed our Charity, Repentance and Faith, we now *proceed* to our Office of Thankſgiving; which is ſo evident a Part of our preſent Duty, that

that it hath given occaſion to the calling the whole Office the *Euchariſt*, or *Sacrifice of Praiſe*.

Here then we begin the *Lauds*; being ſome alternate Exhortations and Reſponſes, tending to the caſting off all our worldly Cares, and *lifting up our Hearts*, our Thoughts and our Voices, in *giving Thanks unto our Lord God*. And *then the Prieſt, turning to the Lord's Table*, ſolemnly acknowledgeth it to be *very meet, right, and our bounden Duty, at all Times, and in all Places*, to pay this Debt of Praiſe to *God*; [and more particularly, for thoſe ineſtimable Mercies of the *Incarnation, Reſurrection*, and *Aſcenſion* of our Saviour, and his *Miſſion of the Holy Ghoſt*, as well as to acknowledge the Glory of the Eternal and Undivided *Trinity*, in their reſpective proper Seaſons.] And now, having raiſed our Hearts above this World, and being ready to mount upon the Wings of Faith into the other, the People join with the Prieſt, and all together in a full Chorus with the Church Triumphant in Heaven; ſinging *Praiſe* to the *moſt high God*, and *magnifying his glorious Name* together, in that Divine Seraphic Anthem, which from the three Repetitions of the Epithet *Holy* (to the Three Perſons of the Holy Trinity) is called by the *Greeks*, *Triſagion*, that is, *Thrice-Holy*. Thus, the Prieſt exhorts us to praiſe God in the *Lauds*, gives ſpecial Motives to it in the *proper Prefaces*, and leads us in the right Way of doing it in the *Triſagion*: All which, as well as the moſt part of the following Office, are purely Primitive, and near as old as Chriſtianity itſelf.

Lauds.

Prefaces.

Anthem.

Then the Prieſt, kneeling down at the Lord's Table, ſays, in the Name of all the Communicants, a moſt devout Prayer, called *The humble Addreſs*; acknowledging his own and our *Unworthineſs* of ſo great an Honour as to feaſt at God's *Table*; diſclaiming all Pretence to Merit on our own part, but placing our ſole Confidence

Humble Addreſs.

in *his manifold and great Mercies*; and praying him to aſſiſt us with his Heavenly Grace, *ſo to eat the Fleſh of his dear Son, and to drink his Blood*, in this Holy Sacrament, that, *our Bodies and Souls* being *cleanſed* and purified thereby, *we may evermore dwell in him, and he in us.*

And now, we come to the moſt ſolemn and eſſential Part of the Service; the *Conſecration* of the Elements, in order to their being religiouſly received by the Faithful.

The *Oblation* of the Bread and Wine hath been already made, and God hath been prayed to, to *accept* them. What remains is, that God's *Bleſſing* be craved upon them; and the Myſtical and Holy Uſe, for which they are deſigned, be declared in the Words which our Saviour himſelf uſed when he inſtituted this Sacrament. For as it is a Principle even of Natural Religion, not to eat ſo much as our common Food, without firſt praying for a Bleſſing upon it; much leſs ought we *Chriſtians* to taſte of this myſterious Food of our Souls, till it has been ſolemnly Conſecrated by the Prieſt: Eſpecially, ſince our Saviour himſelf did not deliver this Bread and Wine to be eaten and drank by his own Diſciples, till he had firſt Conſecrated them by *Bleſſing* them and *giving Thanks*.

Matth. xxvi. 26, 27. 2 *Cor.* xi. 24.

Conſecration.

Moſt wiſely therefore has the Church compoſed this *Prayer of Conſecration*, conſiſting of three Parts: Of which the Firſt is Euchariſtical; wherein, as our Saviour, on taking the Elements, *gave Thanks*, ſo the Prieſt now alſo gives Thanks; acknowledging God's Almighty Power and Goodneſs, and his *tender Mercy* in *giving his only Son to ſuffer Death for our Redemption*; commemorating that *full, perfect and ſufficient Sacrifice, Oblation and Satisfaction*, which the Son of God (*by his one Oblation of himſelf once offered* upon the Croſs) *made for the Sins of the whole World*; and calling to mind that *perpetual Memory of his precious Death*, which he hath *inſtituted and commanded us to continue*

tinue until his coming again. Then he proceeds to the Second Part, which is Petitionary; *humbly beſeeching* our *moſt merciful Father*, to *grant, that we*, with a true penitent Heart and lively Faith, *receiving theſe his Creatures of Bread and Wine, according to Chriſt's moſt holy Inſtitution, in remembrance of his Death and Paſſion, may be* thereby *Partakers of his moſt bleſſed Body and Blood*, and of all the Benefits of his Incarnation and Sufferings. After which comes the Third Part, which is Hiſtorical and Repreſentative; wherein the Prieſt doth not only *ſay* what our Saviour *ſaid*, but alſo, in Obedience to his Divine Command, *does* what he *did*, imitating his Actions, as well as repeating the very Words which he uſed at the Inſtitution of this Sacrament, as we have them recorded in his Holy Goſpel. During all which Time, the People ought, with the moſt profound Reverence and Silence, to give Attention to the Words and Actions of the Prieſt; and with the Eye of Faith to look upon the one perfect Sacrifice of our bleſſed Saviour's Natural Body and Blood, of which the Sacrifice now offered is a Repreſentation and Memorial; and to conclude the whole devoutly, and vocally, with a fervent *Amen*.

Matth. xxvi. 26, &c. *Mark* xiv. 22, &c. *Luke* xxii. 19, &c.

When the Elements have been thus ſolemnly Conſecrated, next follows the Diſtribution. But firſt, the Prieſt who officiates *receiveth the Communion in both Kinds himſelf*: Then he proceeds to *deliver the ſame in like manner* to the Clergy in their Order, *(if* there be *any preſent;)* both in reſpect to the Dignity of their holy Function, and that they may be ready (if there be occaſion) to aſſiſt the officiating Prieſt in the Diſtribution of the ſame *to the People*. And, becauſe the greateſt part of Mankind ſtand in need of being frequently reminded of their Duty, even in the moſt ſolemn Parts of Divine Service, the Prieſt, at the Delivery of the Conſecrated Elements

Diſtribution.

to

to every Communicant ſeverally, uſeth a ſhort Form of Words, as a Paraphraſe upon and Application of the Words of the Inſtitution, and conſiſting of three Parts; 1. A Remembrance, That it is *The Body of our Lord Jeſus Chriſt, which was given for us,—The Blood of our Lord Jeſus Chriſt, which was ſhed for us:* 2. A Prayer, That this Communication of the ſame to us may *preſerve* our *Bodies and Souls unto Everlaſting Life:* And, 3. An Admonition, To *take and eat* the one, *in remembrance that Chriſt died for* us, *and feed on Him in our Hearts by Faith with Thankſgiving*; and To *drink* the other, *in remembrance that Chriſt's Blood was ſhed for* us, *and be thankful.*

Where 'tis well to be noted, that our Church adminiſtreth the Communion in both Kinds to all her Members, Laity as well as Clergy, according to our Saviour's own Inſtitution, and the conſtant Practice of the Univerſal Church for above a thouſand Years together; tho' the Modern Church of *Rome* preſumes to deny the Cup to the Laity. Note alſo, that our Church expreſly requires all her Members to receive the Holy Communion *meekly Kneeling*; a Poſture ſurely beſt becoming Penitents, when they come to ſue for, and to receive a gracious Pardon. But, ſince it is made a Stumbling-block by ſome, who, out of a pretended Zeal againſt Superſtition, run headlong into Schiſm, ſuch Zealots ought to know, as being *Engliſhmen*, That our Church has declared her Meaning in it to be only in token of *our Humility and Gratitude*, and to *avoid Profanation and Diſorder*; and that *thereby no Adoration is intended, or ought to be done, either unto the Sacramental Bread and Wine, or unto any Corporal Preſence*, &c. As *Chriſtians*, they ſhould be taught, That thoſe of the primitive Ages always received it in a Poſture of Adoration, whereas their irreverent Poſture of *Sitting* at it was firſt brought into the Church by the *Arian* Hereticks, (and continued by the *Socinians*) in contempt of the Divinity of our Saviour: And, as *Proteſtants*, they ſhould conſider, that the Pope himſelf, as pretending to be St. *Peter*'s Succeſſor,

ceſſor, and *Chriſt*'s immediate Vicar, receives it in a *Sitting* Poſture; ſo that, for all their Noiſe againſt *Popery*, it ſeems, they will *conform* even with the Pope himſelf, rather than not *diſſent* from the beſt-reformed Church in the World!

And now, *when all have communicated*, and what *remains of the conſecrated Elements* are *reverently placed upon the Lord's Table*, and decently *cover'd*, by the Prieſt, he then ſtanding there, as before, proceeds in what is commonly call'd

The POST-COMMUNION.

COmmon Decency, as well as Religion, requires, that, after we have been feaſted at the Lord's Table, we ought not abruptly to depart, without joining in ſome public Acknowledgment to him for the Honour and Benefit. And ſurely, no Form can be ſo proper for us to begin this Addreſs with, *Lord's Prayer*. or ſo acceptable to God himſelf, as that which was compoſed, and taught us, as the Badge of our Diſcipleſhip, by his own beloved Son, the Author alſo of this Sacrament: For, after we have thus received our Saviour and his Holy Spirit by Faith into our Hearts, it is but fit that the firſt Words we ſpeak ſhould be his own. And therefore, when *the Prieſt ſays the Lord's Prayer* here, *the People* are directed to *repeat after him every Petition*: Which Direction would have been ſuperfluous, after the firſt general Rubric before this Prayer, had it not been intended to be ſaid by the Prieſt alone, in the intervening Office in the beginning of this Communion Service, as before is noted. And here alſo the Doxology is annex'd to it, becauſe all theſe following Devotions are deſign'd for a public Act of Praiſe for the Benefits received in the Holy Sacrament; and conſequently the more fit for the People to bear a Part in it.

Next after this the Church has provided two excellent Prayers,

Prayers, for the Prieſt to make uſe of either, at his Diſcretion. As to the former of which, the principal Clauſe of it is taken from St. *Paul*'s earneſt Exhortation and Injunction, *to preſent our Bodies a living Sacrifice, holy, acceptable unto God, which is our reaſonable Service:* And the reſt of it is ſuch as may not only ſerve to exerciſe our Devotion at preſent, but to teach us how to demean ourſelves afterwards, ſo as to retain the Benefits we have receiv'd. For therein the Prieſt offereth up the *Sacrifice of Praiſe and Thankſgiving* alſo for *the whole Church, that we and* they *may obtain Remiſſion of our Sins, and all other Benefits of* Chriſt's *Paſſion*; *Humbly beſeeching our heavenly Father,* to grant us his *Grace and heavenly Benediction,* and to *accept this our bounden Duty and Service*; *not weighing our Merits,* (as being confeſſedly *unworthy,*) *but pardoning our Offences, through Jeſus Chriſt*; and concludes all with a Doxology to the whole Bleſſed Trinity. The other Prayer being ſomewhat fuller of Praiſes and Acknowledgments of the divine *Favour and Goodneſs,* will be moſt ſuitable when our Minds are fill'd with a joyful Senſe of the Benefits receiv'd in this Holy Sacrament; as the former, conſiſting chiefly of pious Vows and Reſolutions, is moſt proper to be uſed, when we would expreſs our Love and Duty.

Euchariſtical Prayers.

Rom. xii. 1.

After this, in imitation of our bleſſed Lord and his Apoſtles, who *ſang an Hymn,* in the Cloſe of their Devotions, at the Inſtitution of this Sacrament, our Church hath appointed us to *ſay or ſing* that which is called *The Angelical Hymn,* becauſe it begins with the Words which the heavenly Choir of Angels ſang at the Birth of our Saviour: And the reſt of it conſiſts of an Acknowledgment of the Eternal *Glory* of the three Perſons of the Bleſſed Trinity, and of Acts of *Praiſe and Thankſgiving,* Adoration and *Worſhip,* in the moſt pathetic Terms that can poſſibly be conceived. For this

Matt. xxvi. 30.

Angelic Hymn.

this whole Hymn is not only an admirable Thanksgiving, but a most excellent Prayer; every Word of it being taken out of the holy Scriptures, and constantly used in the Church from the very beginning of Christianity.

And now, lest there should remain any Thing unask'd which is necessary or proper for us, the Church hath added six several Collects; *one or more* of which may be used here, at *the Discretion of the* Priest. The first for Distinction sake may be called a Prayer for Divine *Assistance* and Protection; the second, for *Sanctification*; the third, for a Blessing upon God's *Word* preached or read; the fourth, for *Favour* and *Help* in our Undertakings; the fifth, for a Supply of all Defects in our other Devotions; and the sixth, for a gracious Acceptance of all *our Prayers and Supplications*. *Collects.*

And, last of all, follows the solemn *Blessing*, with which *the Priest, or Bishop (if he be present)* dismisseth the Congregation.

This was so highly esteemed of old, that none of the Faithful would depart the Church without it; and every one should devoutly wait to receive it with the most profound Silence and Reverence. For it is not only done in Conformity to the *Blessing* appointed of God to be pronounced by the High-Priest of the *Jews*, but even in Imitation of our Saviour himself; who, after his last *eating* with his Apostles, took his Leave of them with a *Blessing*. And this our Form is plainly taken out of the Holy Scriptures: For the former Part is in the express Words of St. *Paul*, and the latter a *Christian* Paraphrase upon that ancient Form of the *Jews* beforementioned; the Name of *The Lord*, there thrice repeated, being here turn'd into a more explicite Declaration of the Three Divine Persons of the Holy Trinity. And yet, tho' this Form is thus *Blessing.* *Numb.* vi. 22, &c. *Luke* xxiv. 50. *Phil.* iv. 7.

made moſt proper for the Uſe of a *Chriſtian* Aſſembly, the rigid *Calviniſts* chuſe to make uſe of the *Jewiſh* Form ſtill!

When all this Service is ended, the Church has ordered, that *if any remain of that which was conſecrated, the Prieſt, and others of the Communicants, ſhall then reverently eat and drink the ſame,* to teſtify and repreſent their mutual Union and Fellowſhip with one another; but ſhall not ſuffer any of it *to be carried out of the Church,* leſt the ſame ſhould be miſapplied to ſuperſtitious or profane Uſes.

Thus have we briefly and plainly gone through the whole ordinary Service of our Church, completed with the Celebration of the Holy Communion: Which, if diligently peruſed, and duly obſerv'd, will be found to be ſo pure and primitive in its Doctrine, ſo decent and inoffenſive in its Ceremonies, ſo full and comprehenſive in its Compoſure, ſo exact and natural in its Method, ſo orderly and uniform in its ſeveral Parts, and ſo plain and intelligible in its Language, as moſt juſtly may be ſtyled *The Worſhip of God in the Beauty of Holineſs.* In a Word, it is deſervedly honour'd by all; except the prejudiced *Diſſenters,* who ignorantly revile it, as if it were Superſtitious and *Popiſh,* and the *Papiſts* themſelves, who are more knowingly averſe to it, becauſe it is *not ſo!*

APPEN-

APPENDIX.

HAVING done our Endeavour to illuſtrate the daily *Morning* and *Evening Prayer*, with the *Litany* and Holy *Communion*, in the Church of *England*; now, to render the whole Liturgy, in every Part of it, as plain and intelligible, as the narrow Bounds of this Work will admit of, we ſhall proceed to make ſome ſhort Strictures upon the other Offices, which are only Occaſional. Of which the firſt is

The Miniſtration of PUBLICK BAPTISM *of* INFANTS, *to be uſed in the Church.*

AND this, with the Divine Nature, Neceſſity, and Efficacy of it, is properly explain'd by the Miniſter: Who firſt enquires, whether the Child *hath been already Baptized or no?* Becauſe this Sacrament is not to be repeated: For as there is but *one Lord* and *one Faith*, ſo there is but *one Baptiſm*. *Eph.* iv. 5. After which he makes a ſhort Exhortation; ſhewing the *ſinful* State in which *all Men are conceived and born*, and the Means graciouſly provided by our Lord, to deliver us from it, and give us a Right to the Kingdom of Heaven, by *Baptiſm:* And moves the whole Congregation to pray that the Child may be duly *received into Chriſt's holy Church, and be made a lively Member of the ſame*; to which Purpoſe there are two excellent Prayers appointed to be uſed.

Then the People ſtanding up, the Miniſter reads a ſelect Portion of *the Goſpel*, to prove how willing *Chriſt* is to receive *young Children* to Favour; and applies the ſame to the *Mark* x. 13, *&c.*

preſent

preſent Occaſion in a *brief Exhortation*; which is follow'd by a ſuitable *Thankſgiving* for our own, and a Prayer for the *Infant's Regeneration*.

And *then* he addreſſeth himſelf *unto the Godfathers and Godmothers*, by way of Preface to the Baptiſmal Covenant; admoniſhing them of what they are to undertake, That the Child ſhall *promiſe* by them as his *Sureties*, to *renounce the Devil and all his Works, and conſtantly believe God's holy Word, and obediently keep his Commandments*.

As to which Uſe of the *Godfathers and Godmothers*, according to the Example of the firſt and pureſt Ages of the Church, to prevent all Miſtakes, it ſhould be conſider'd, That as, in other Matters, the Laws of all Nations appoint and authorize Guardians to contract for Infants, who are incapable of tranſacting what is neceſſary for the Security and Improvement of their Worldly Eſtates, it muſt ſurely be as reaſonable and unexceptionable for the Church to allow them Spiritual Guardians, to contract for them, and promiſe in their Name, thoſe things, without which they cannot obtain Eternal Salvation.

And when they have accordingly made ſuch open Profeſſion and *Promiſe, in the Name of the Child*, (which is the Condition of the Baptiſmal Covenant, to be obſerved *on his part*) the Miniſter offers up four ſhort Petitions for the Child's Sanctification, that he may have Grace, *when he comes to Age*, to *perform the Promiſe* now made in his Name *by his Sureties*: And then he proceeds to the Prayer of Conſecration; which conſiſts of three Parts: 1. A Typical Alluſion to the Original of Baptiſm; 2. A Recital of the Inſtitution thereof; And, 3. A twofold Requeſt, for the *Sanctification of the Water to the Myſtical* (or Figurative) *Waſhing away of Sin*; and for the right Diſpoſition of *the Child* to receive the Benefits convey'd thereby.

And now, all things being duly prepared for the Adminiſtration of the Baptiſm, the Miniſter (alluding to the Practice

Practice of his great Lord and Maſter in the Goſpel before recited) *takes the Child into his Arms*, and demands of *the Godfathers and Godmothers* to *Name* it. For, as the *Jews* gave the Name to their Children at Circumciſion, ſo have *Chriſtians* in all Ages given theirs in Baptiſm; as a Badge of our *Chriſtian* Profeſſion, and to keep us continually in mind of the ſolemn Engagement we enter'd into when that Name was given us. And therefore the Miniſter, diſtinctly pronouncing the *Name*, does at the ſame Time *dip* or ſprinkle the Child with *Water, in the Name of the Father, and of the Son, and of the Holy Ghoſt, Amen:* In which are contain'd all the Eſſentials of this Sacrament, to wit, the Miniſter, the Matter, and the Form; without any of which it would not be a valid Baptiſm.

After the Sacrament of Baptiſm is thus *fully and perfectly* adminiſter'd, which gives the Child a Right to the Privileges of the Church, *then* (and not before) the Miniſter, as a Steward of God's Houſhold, ſolemnly declares him to be *received into the Congregation of Chriſt's Flock*; and (as ſuch) *doth ſign him with the Sign of the Croſs*, as a ſignificant *Token, that hereafter he ſhall not be aſhamed to confeſs the Faith of Chriſt crucified, &c.*

Then the Miniſter makes a ſhort Exhortation to *Thankſgiving and Prayer:* Which begins with the Lord's-Prayer, and is followed by an excellent Form; wherein we *all kneeling* give God *hearty Thanks* for admitting this Child to the Benefits of Baptiſm, and *humbly beſeech* him to grant his Grace to aſſiſt him in the whole Courſe of his Life.

After which, *all ſtanding up*, the Miniſter applies himſelf *to the Godfathers and Godmothers*, exhorting them to a ſerious Conſideration, and conſcientious Diſcharge, of their Duty; to *take care*, that the Child be inſtructed and catechized in the true Principles of Religion and Virtue, and after that *brought to the Biſhop to be Confirmed.*

Private Baptiſm.

BUT, in caſe of Sickneſs, or otherwiſe, *when need ſhall compel them ſo to do*, the Church hath authorized

The Miniſtration of PRIVATE BAPTISM *of Children in* HOUSES, as followeth:

The Miniſter of the Pariſh, or, in his Abſence, ſome *other Lawful Miniſter* (for ſuch the Church of *England* always requires,) *with them who are preſent, ſay the Lord's-Prayer, and ſo many of the Collects appointed* in the foregoing Office, *as the Time and preſent Exigence will ſuffer*, of which the Prayer appointed for the Conſecration of the Water ought always to be one: *And then, the Child being named by ſome one that is preſent, the Miniſter* baptizeth it in the Manner and Form before preſcribed. After which he concludes this Service with Part of the Thankſgiving and Prayer preſcribed in that of Public Baptiſm.

Yet nevertheleſs, if the Child, ſo *Baptized, do afterward live, it is to be brought into the Church*, with Godfathers and Godmothers; where the Miniſter (having *certified* the People of what has been done, and declared the Benefits thereby convey'd) proceeds to the *Goſpel* and *Exhortation*, and the *Lord's-Prayer*, with the Thankſgiving and Prayer, much the ſame as in the Public Baptiſm. *Then demanding the Name of the Child* of the Godfathers and Godmothers, and requiring them to make the Profeſſion and Promiſe of Faith and Obedience (as before) *he receives the Child into the Church, ſigns him with the Sign of the Croſs*, and concludes with the Thankſgiving and Exhortation, which cloſe the Office for Public Baptiſm.

But, if there be juſt Cauſe of Doubt, whether the Child has been *already Baptized* or not, by a Lawful Miniſter, and with the other Eſſentials in Matter and Form, due Care is taken by the Church, to provide an hypothetical Form; ſo that in caſe the Baptiſm was not valid before, it will now be made valid, and yet not incur the Danger of Re-baptization if it was ſo; the Miniſter,

ſter, at the dipping or ſprinkling the Child, ſaying, *If thou art not already Baptized, I Baptize thee, in the Name, &c.*

The *like* Caution is alſo to be uſed, in caſe of Doubt, as to

The Miniſtration of BAPTISM *to ſuch as are of* RIPER YEARS, *and able to anſwer for themſelves.* But, when 'tis certain they have not been Baptized, and the Parties are *ſufficiently inſtructed, and prepared* for it *(with Prayers and Faſting)* the Office is much the ſame with that of the *Public Baptiſm of Infants.*

Baptiſm in riper Years.

It begins with an *Exhortation* and *Prayers*, like the other. Then follows that Portion of the Goſpel, relating our Saviour's Conference with *Nicodemus* concerning the Neceſſity of Baptiſm; with a ſuitable Application and Prayer, as before.

John iii. 1, *&c.*

But now, the Perſons to be Baptized being *able to anſwer for themſelves*, are to make the neceſſary Profeſſion and Promiſe in their own Perſons: For tho' they are alſo to have *Godfathers and Godmothers* preſent, yet theſe do not come to contract for them (as in the Caſe of Infants,) but only as *Witneſſes* of the Engagement, and Monitors to *put them in mind* of their Promiſe and Duty. The Miniſter therefore now addreſſeth himſelf, immediately *to the Perſons* who are *to be Baptized*, in a ſeaſonable Preface to the Baptiſmal Covenant, and takes their perſonal Promiſe ſeverally, for the Performance of the Conditions of it: And then he ſubjoins the four ſhort Petitions, and the Prayer for the *Conſecration* of the Water, as in the other Office.

After this, the Miniſter *takes each of the Perſons to be Baptized* ſeverally, *by the Right Hand, and placing him conveniently by the Font*, (kneeling) *aſketh the Godfathers and Godmothers the Name*, and *Baptizeth* him, and *receiveth* him into the Church, in the ſame Manner and Form as in the other: Then he proceeds, in like manner, to

Thankſgiving and Prayer; and concludes the whole, with a ſerious *Exhortation*, partly addreſſed *to the God-fathers and Godmothers*, and partly *to the new Baptized Perſons* themſelves.

CATECHISM.

AS *Baptiſm* is the firſt *Chriſtian* Duty to be done for Children; ſo the next is, to inſtruct them in the Nature and Obligation of the ſolemn *Promiſe and Vow* then made by them. To which End, our Church hath provided

A CATECHISM, *that is to ſay, An Inſtruction to be learned of every Perſon, before he be brought to be Confirmed by the Biſhop*;

Of which it is juſtly obſerv'd to be *ſo ſhort, that the youngeſt Children may learn it by heart; and yet ſo full, that it contains all Things neceſſary to be known in order to Salvation.*

As to the Contents of it, it begins with our *Chriſtian Name*, to put us in mind of our *Chriſtian* Profeſſion, and the ſolemn Engagement we entered into in our *Baptiſm*, when that *Name* was given us: It reminds us of the great Bleſſing and Benefits to which we are entitled by our *Baptiſm*: It explains to us our Baptiſmal Covenant, in all its Branches; what we are to *renounce*, what to *believe*, and what to *do*: It teacheth us our Duty to *renounce the Devil, the World, and the Fleſh*; to *believe all the Articles of the Chriſtian Faith*, contain'd in the Creed; and to *keep* all *God's Commandments*: And, to enable us ſo to do, it directs us, *at all times, to call for* God's *ſpecial Grace by diligent Prayer*; and particularly by that comprehenſive Prayer which our Lord himſelf hath taught us: And to the right Underſtanding and Uſe of the *Sacraments*; which are explain'd, 1. In general; and 2. In particular, ſhewing diſtinctly *the outward Part or Sign* thereof, and *the inward Part or Thing ſignified*,

the

the Benefits thereby received, and the Qualifications *requiſite* thereto.

Moſt reaſonably therefore does our Church require *all Fathers and Mothers, Maſters and Dames, Godfathers and Godmothers,* to *cauſe their* reſpective *Children, Servants and Apprentices,* to learn and underſtand this *Catechiſm,* and *to come to the Church, obediently to hear, and be ordered by the Curate, until ſuch Time as they have learned all that is here appointed for them to learn,* in order to their being render'd capable of the ſolemn Ordinance of *Confirmation,* and the Holy Sacrament of the *Lord's Supper.*

CONFIRMATION.

AFTER Children have been duly *Baptized,* and inſtructed in the Principles of the *Church-Catechiſm,* the next in courſe is

The Order of CONFIRMATION, *or Laying on of Hands upon thoſe that are Baptized, and come to Years of Diſcretion.*

As the Wiſdom of our Church has timely provided a Charge to be given to *Godfathers and Godmothers,* to bring the Baptized Children *to the Biſhop to be Confirmed by him, ſo ſoon as* they *can ſay the Creed, the Lord's-Prayer and the Ten Commandments, in the Vulgar Tongue, and be further inſtructed in the Church-Catechiſm:* So the pious End of this her Order is declared, in the *Preface,* which is appointed to be *read* in the Beginning of this Office; *viz. That Children being now come to the Years of Diſcretion, and having learned what their Godfathers and Godmothers promiſed for them in Baptiſm, they may themſelves, with their own Mouth and Conſent, openly, before the Church, ratify and confirm the ſame; and alſo promiſe, that, by the Grace of God, they will evermore endeavour themſelves faithfully to obſerve ſuch Things* as they, *by their own Confeſſion, have aſſented to.*

Then follows their ſolemn Stipulation, or the Renewal of

of their Baptiſmal Vow, *the Biſhop* demanding of them, *Do ye here, in the Preſence of God, and of this Congregation, renew the ſolemn Promiſe and Vow, that was made in your Name at your Baptiſm; ratifying and confirming the ſame in your own Perſons, and acknowledging yourſelves bound to believe, and to do all thoſe Things which your Godfathers and Godmothers then undertook for you?* To which every one of them is diſtinctly and audibly to *anſwer* for himſelf, *I do.*

But, becauſe the very End and Nature of this Office is to *Confirm* and ſtrengthen our Weakneſs againſt the Aſſaults of all our Ghoſtly Enemies, the Biſhop and Congregation interchangeably repeat certain Verſicles out of the *Pſalms*; profeſſing their Faith *in God's Help*, giving Glory to him, and begging his Acceptance. After which *the Biſhop* ſums up all their Petitions in a pathetic Prayer for the Gifts of the Holy Spirit enumerated by the Prophet *Iſaiah*: which *Chriſt* himſelf hath promiſed to give us, and others have actually receiv'd in the Uſe of the very ſame Means.

Iſa. xi. 2.

And then, by the moſt ancient and Apoſtolical Rite of Confirmation, *the Biſhop* (who is the proper Miniſter of it) *lays his Hand upon the Head of every one* of the Perſons to be Confirmed *ſeverally, all of them, in order, kneeling before* him: By which Ceremony he *certifieth them of God's Favour and Goodneſs towards them*, and conſigns it upon them; and at the ſame Time gives them his ſolemn Benediction, with a devout Supplication; modeſtly to ſhew, that he doth not pretend to give the Holy Spirit as of himſelf, but begs it for them of God, whoſe Steward he is, and the Inſtrument to convey it to others.

Acts viii. 17. xix. 6. *Hebr.* vi. 2.

Then follows the mutual Salutation, and the *Lord's Prayer*, which is never to be omitted in any of our Offices; *all* the reſt of the People, as well as the newly Confirmed, *kneeling down*. After which the Biſhop offers

fers up a moſt fervent Prayer for their Continuance in God's Love, and Obedience to him, that ſo what has been now done may not be an empty and inſignificant Sign, but effectual to their *obtaining everlaſting Life:* To which he adds the ſecond of the Collects placed at the End of the Communion-Office; and then diſmiſſeth them all with his *Bleſſing*.

And now, the *Godfathers and Godfathers* (one of whom for each is required to be preſent, *as a Witneſs of their Confirmation)* are diſcharged of their reſpective Engagements: And the Perſons confirm'd are render'd capable of the *Holy Communion*; which hath been explained already.

MATRIMONY.

THE next ſolemn Office, in the ordinary Courſe, is *The Form of Solemnization of* MATRIMONY.

And indeed it could not have been more properly placed, ſince it would not only be a Sin, but a Shame, for any Perſon to think of venturing upon the *Marriage* Vow, who has not firſt been well *Catechized* in that of *Baptiſm*, and received the Benefit of *Confirmation*; of which all Children are by Age capable, ſooner than of *Marriage*.

Not to enter here upon all the ſeveral neceſſary Cautions wiſely laid down by Authority, previous to the Solemnity itſelf, we muſt obſerve, That, *at the Time appointed, the Perſons to be married* are to *come into the Body of the Church*; becauſe Marriage being inſtituted by God himſelf, is moſt properly to be ſolemnized in his Houſe, and that too by one of his own Miniſters: *And there*, they are to *ſtand together, the Man on the Right Hand* (the more honourable Place, as being now to be made *the Head of his Wife) and the Woman on the Left*.

And now, to give a Check to the looſe and vain Mirth which is too frequent on theſe Occaſions, the Church hath preſcribed a grave and awful Preface, where-

with

with the Miniſter is to begin the Office; putting all the Congregation in mind that they are immediately *in the Sight of God:* That *Matrimony* is an *holy*, as well as an *honourable Eſtate*, of Divine *Inſtitution*; and therefore *to be taken in hand reverently, diſcreetly, adviſedly, ſoberly, and in the Fear of God:* And withal, he admoniſheth them *duly to conſider the Cauſes for which Matrimony was ordained*; to wit, *Procreation of Children, Remedy againſt Sin*, and *Mutual Society, Help, and Comfort*. After which he addreſſeth himſelf, firſt in general to the Congregation, and then particularly to the Parties themſelves; charging them in the moſt ſolemn Terms, *if they know any Impediment*, now to declare it.

If no Impediment be alledged, the Miniſter immediately proceeds to the Eſpouſal, or Contract of Marriage in the future Tenſe; demanding of each of the Parties, ſeverally, If they are *willing* and conſenting to *have* each other, *to live together, after God's Ordinance, in the holy Eſtate of Matrimony?* And, that they may the better underſtand the Conditions of this State, the Miniſter, at the ſame time, enumerates the Duties which each of them by this Covenant will be reſpectively bound to perform, by the expreſs Laws of God. To which when they have ſeverally, and diſtinctly, *anſwered, I will*, he proceeds to the Stipulation, or Form of Marriage itſelf, as followeth.

Firſt, *the Miniſter* demands, *Who giveth this Woman to be married to this Man?* Becauſe, if ſhe be not at her own Diſpoſal, ſhe ought to be *given* by her Father or Guardian, or ſome other Friend in their behalf: Or if ſhe be, yet ſtill it is a more decent Regard to the Modeſty of her Sex, that ſhe ſhould be led by the Hand of another, and *given* by him, than to offer herſelf in Marriage to a Man in the Face of the Congregation. But, neither do the Father or Friend give her indeed to the Man himſelf, but to the Miniſter; ſignifying thereby, that he reſigns her up to God, who, by his Prieſt, now gives her in Marriage. And accordingly, *the Miniſter*,

niſter, receiving the Woman at her Father's or Friend's Hands, and now having the Diſpoſal of her, delivers her into the Poſſeſſion of the Man; *cauſing the Man with his Right Hand to take the Woman by her Right Hand, and to ſay after him* the Eſſential Words of the Marriage on his part: *Then, looſing their Hands*, he cauſeth *the Woman with her Right Hand to take the Man by his Right Hand*, and in like manner to *ſay after* him the Eſſential Words of the Marriage on her part.

This joining of the *Right Hands* being a Ceremony generally uſed in the making of all Covenants, is therefore properly uſed in this ſolemn one of Marriage. And as to the Words, there is no Difference in the Duties, nor conſequently in the Terms of the Covenant between the Man and his Wife, except that the Woman is obliged to *ſerve and obey* her Huſband: Which being expreſly commanded by God himſelf, in the Holy Scripture, ought to ſilence all Murmuring at it on the Wife's part; who, over and above the *Comfort* of her Huſband's *Love, Honour*, Maintenance and Protection, is more than recompenſed for the other Diſadvantage, by *having the Honour of the Family in her keeping*.

*Eph*eſ. v. 22, 24. *Col.* iii. 18. *Tit.* ii. 5. 1 *Pet.* iii. 1, 5.

Then again, looſing their Hands, the Man produceth *a Ring*, as *a Token and Pledge* of *the Vow and Covenant betwixt them made*. And the Miniſter, *taking the Ring, delivereth it unto the Man* again, *to put it upon the fourth Finger of the Woman's Left Hand. And the Man, holding the Ring there*, is taught by the Miniſter to repeat a brief Form of Words; importing a public Declaration to her, of his now making her his Wedded Wife, and in conſequence thereof giving her a Right to a Share of all his Honours and Fortune: All which he confirms, by a ſolemn Invocation of the Holy Trinity, as Witneſs to this Contract. Wherein the Subſtance of *the Ring*, being pure Gold, intimates the pure and incorrupt Affection which ought to be between the married Parties; and

the Form of it, being round (the Emblem of Eternity) implies that their Conjugal Love ſhall never have an End.

After this, the Ring is left upon the Woman's Finger; and, *they both kneeling down*, the Miniſter prays to God for his *Bleſſing upon them*, that they may have *Grace* always to *perform the Covenant* which they have now been making. *Then, joining their Right Hands together*, he ratifies their Contract, as it were, with God's Seal; ſaying, in the Words of our Bleſſed Lord himſelf, *Thoſe whom God hath joined together, let no Man put aſunder.*

Matt. xix. 6.

And now the holy Covenant being firmly made, the next thing is to publiſh and proclaim it. And therefore *the Miniſter, ſpeaking unto the People*, and recapitulating all that has been done, declares the Marriage to be legal and valid, and ſolemnly *pronounceth that they be Man and Wife together, in the Name* (and by the Authority) *of the Father, and of the Son, and of the Holy Ghoſt.* To which he *adds* a proper *Bleſſing* upon them in the Name of the ſame Holy and Undivided Trinity; with which this Part of the Office is cloſed.

But, foraſmuch as *it is convenient that the new-married Perſons ſhould receive the Holy Communion at the Time of their Marriage, or at the firſt Opportunity after it*, ſo to confirm their Vows to each other by that bleſſed Sacrament, and to bind themſelves thereby more ſtrictly to their reſpective Duties; therefore now they are order'd to accompany *the Miniſter or Clerks to the Lord's Table:* Who, as they are *going to* it, *ſay or ſing the* 128th *Pſalm*, by way of *Introite*, proper to the Occaſion; *or* elſe the 67th *Pſalm*, when the Age of the Parties gives no Proſpect of the Bleſſing of *Children* mention'd in the other.

Then, the Man and the Woman kneeling before the Lord's Table, the Miniſter, *ſtanding at the Table, turns his Face towards them*, and ſays the *Kyrie eleeſon (Lord have mercy*, &c.) and the *Lord's Prayer*; which are follow'd by certain

certain proper *Verſicles* and *Reſponſes*, taken out of the *Pſalms*.

After this, the Miniſter ſays three ſeveral pious and devout Prayers for them: The firſt for Spiritual Bleſſings; the ſecond for the Temporal Bleſſing of *Children*, (which is therefore to *be omitted, where the Woman is paſt Child-bearing*;) and the third for the due Performance of thoſe Duties which are required in the State of Marriage: And then he pronounceth a *Bleſſing* upon them; which he may well enſure to the Parties, if they are duly prepared to receive it.

Then follows the Office for the *Communion* (if the new-married Perſons are ready and diſpoſed to receive it:) Wherein, immediately after the *Nicene* Creed, *if there be no Sermon declaring the Duties of Man and Wife, the Miniſter* is to read the Exhortation here appointed, inſtead of it; containing a Collection of the *Duties of Huſbands towards their Wives, and Wives towards their Huſbands*, taken out of the Holy Scriptures, for the Inſtruction of *all thoſe who are Married, or intend to take the holy Eſtate of Matrimony upon* them. But if there be no *Communion*, the whole Solemnity is concluded with this Exhortation, immediately after the *Bleſſing* laſt mentioned.

The Order for the VISITATION *of the* SICK,

HOwever melancholy an Office, is not improperly placed next after that joyful one of Matrimony, to put us all in mind of the Viciſſitudes of this Life, and that no Age or Sex, no State or Condition, can exempt us from *Sickneſs*.

And *when any Perſon is ſick*, before his Recovery becomes doubtful, the Church requires early *Notice to be given thereof to the Miniſter of the Pariſh*, according to the Apoſtolical Precept of St. *James*: And the Miniſter thereupon, *coming into the ſick Perſon's Houſe*, begins his

James v. 14.

his Office with that pious Salutation, which our Saviour commanded his Apoſtles to make uſe of; ſaying, *Peace be to this Houſe, and to all that dwell in it.*

Luke x. 5.

When he comes into the ſick Perſon's *Preſence, he kneels down* and takes a ſhort Suffrage out of the Litany, to deprecate *our Iniquities, and the Iniquities of our Forefathers,* which juſtly provoke his Holineſs and Juſtice to puniſh us; to which all that are preſent are equally concern'd to anſwer, *Spare us, good Lord:* And then they proceed alternately to ſupplicate the whole Trinity to *have Mercy,* &c.

Having thus pray'd againſt Evil, they go on to petition for ſuch good things as the preſent Caſe eſpecially requires; And theſe, for the better Acceptance, are introduced by the *Lord's Prayer.* Then follow certain Verſicles and Reſponſes, pathetic, ſhort, and ſuitable to the Occaſion, taken out of the *Pſalms.* After which the Miniſter collects the Petitions of the People into a ſhort Prayer for the Sick Perſon; begging Relief from his Affliction, and the *Comfort* of Divine Grace to enable him to bear it: And then proceeds in another, that the *Correction* may be ſo *ſanctified* to him, that whether it end in Life or Death, it may turn to his Advantage.

Then the Miniſter is to make an *Exhortation* to the *Sick Perſon:* Wherein, though he ſeems to be not confined to the very *Form* here ſet down, but left at his own Diſcretion to make *another like* it; yet it is hardly to be preſumed, that he will make a better. For our common Form is ſo diſcreetly and comprehenſively drawn up, that it may well ſuit all Sick Perſons in general; containing excellent Inſtructions concerning the *Author* of Afflictions, the *Ends* for which they are *ſent,* the *Manner* how we are to *bear* them, and the Benefits of improving them to our *Profit.* And thus far therefore it is preſcribed in a ſet Form: Where, *if the Perſon viſited be very ſick, the Curate may end his Exhortation.*

But if his Sickneſs will admit of it, the Curate is then

then to proceed to ſtir him up to the Exerciſe of thoſe Virtues which are now eſpecially needful: As firſt to *Patience*, becauſe, till his Mind is made calm, 'tis in vain to preſs him either to Faith or Repentance. And what can poſſibly be more proper to cheer up the Spirits of the Sick, than the Arguments, Precepts and Examples here made choice of out of the Word of God himſelf?

And now, in hopes that his Mind is compoſed, the Miniſter goes on to give him ſuch farther Advice as is proper for one who is to prepare himſelf for Death. He ſolemnly exhorts him to *remember* his Baptiſmal Vow, and ſeriouſly to *examine* how he has diſcharged the ſame: And then he demands of him to make a particular Profeſſion, whether he *ſtedfaſtly believes all the Articles of the Chriſtian Faith* (now diſtinctly repeated to him) as he promiſed in Baptiſm? All which is neceſſary, for our Satisfaction that he dies a ſound Member of the Catholic Church, (out of which there is no Salvation ordinarily to be obtained) as well as to arm him with the *Shield of Faith* againſt the Fear of Death, and all the Aſſaults of the Enemy tempting him to Deſpair.

After this indeed the Miniſter is left to his own Choice of the Words, though he is expreſly directed to *examine* the Sick Perſon particularly, *Whether he repents him truly of his Sins, and is in Charity with all the World?* Both which alſo are eſſentially neceſſary to Salvation: And therefore he is to be *exhorted* heartily to *forgive all Perſons that have offended him*; to *aſk them Forgiveneſs whom he has offended*; and to *make Amends to any other whom he hath injured or wrong'd*. For he who refuſeth to do the former, cannot be in *Charity*; nor he a true *Penitent*, who refuſeth the latter. The Miniſter is then alſo to *admoniſh* him, (if he has not more prudently done it already) *to make his Will, and declare his Debts*, in order to the Quiet of his own Conſcience, and to prevent Contentions among his Relations: As likewiſe *earneſtly to move him to be liberal to the Poor*, according to his *Abi-*

lity; for indeed, of all our Treaſures, that alone which we thus diſpoſe of, is laid up in ſtore for ourſelves.

Here alſo *the Sick Perſon is to be moved to make a ſpecial Confeſſion of his Sins, if he feel his Conſcience troubled with any weighty Matter.* For, though our Church doth neither reckon this *Confeſſion* a Sacrament, (as that of *Rome* does) nor enjoin it as univerſally neceſſary; yet ſhe adviſeth it as *requiſite, to the quieting of a Man's Conſcience, and avoiding of all Scruple and Doubtfulneſs.* And *after* ſuch *Confeſſion, the Prieſt* (for ſuch he muſt be to perform this Part) is to *abſolve him* (but not unleſs *he humbly and heartily deſires it*) in the Authoritative Form here preſcribed: Which is immediately follow'd by a moſt excellent *Collect*, pathetically recommending the *Penitent* to the Grace and *Favour* of God.

And now, if *the Sick Perſon receiveth the Holy Communion* at the ſame time, *the Prieſt, for more Expedition*, is to *cut off the Form of the Viſitation* here, and proceed directly to the other. If not, he goes on to comfort him with reading the firſt ſeventeen Verſes of the ſeventy-firſt *Pſalm*, not as a Prayer, but as a Divine Cordial, to exerciſe his Faith, to warm his Affections, to inflame his Love, to ſtrengthen his Patience, and to revive his Hope: To which is added the *Gloria Patri*, and a ſhort Ejaculation to our Bleſſed *Redeemer*. After which he takes his ſolemn Leave with a twofold Benediction; the former in the Name of God the Father, and the latter of the Holy Trinity.

Occaſional Prayers.

But, ſince there is ſo much Variety in the State of Sickneſs, that no one Form, how complete ſoever, can poſſibly be contrived ſo as to ſuit every particular Caſe, the Wiſdom of our Church hath provided certain Prayers, ſuitable to four ſeveral Occaſions; which the Miniſter is to make uſe of as he ſees Cauſe. 1. *A Prayer for a ſick Child*; which ſeems proper to be ſaid immediately after the Lord's Prayer, without proceeding any farther in the general Office. 2. *A Prayer for a ſick*

a ſick Perſon, when there appeareth ſmall Hope of Recovery; which may as properly be added to the *Collect* which is next after the *Abſolution*, going on with the reſt of what there follows. 3. *A recommendatory Prayer for a ſick Perſon at the Point of Departure*; which is the laſt pious Office we can do for the departing Soul: At which time alſo the *Paſſing-Bell* ought to *be tolled*, to give notice to all good Chriſtians, to put up their devout Prayers for their dying Neighbour; which is the only ſignificant Deſign of *tolling* the Bell. And, 4. *A Prayer for Perſons troubled in Mind, or in Conſcience*; which may properly be ſaid immediately after the *Lord's Prayer*, with ſo much more of the Office there following, as the Miniſter in his Diſcretion ſhall ſee fit. *Can.* 67.

But neither yet does the Care of our Church for her ſick Members end here. For, beſides all this, *if the ſick Perſon be not able to come to the Church, and yet is deſirous to receive the Communion*, ſhe authorizeth the Prieſt to adminiſter it to him *in his Houſe*. In the doing of which it cannot ſurely but be neceſſary to begin with the *Lord's Prayer*, (as being an eſſential Part of every Office) though, according to the Rubric, he is ſuppoſed to *begin with the Collect, Epiſtle and Goſpel* proper to the Occaſion. *After which the Prieſt* is to *proceed according to the Form before preſcribed for the Holy Communion, beginning at theſe Words* of the Invitation, *Ye that do truly*, &c. and ſo to go on to the End of the Office: With this only Difference, That, *at the Time of the Diſtribution, the Prieſt firſt receiveth the Communion himſelf, and after miniſtereth unto them that are appointed to communicate with the Sick, and laſt of all to the Sick Perſon*; probably, leſt the other Communicants, through fear of ſome Contagion, might be afraid to drink out of the ſame Cup after him: And that, in the Poſt-Communion, the Second *Collect* after the Lord's-Prayer ſeems to be more proper on this Occaſion than the Firſt. *Communion of the Sick.*

The Order for the BURIAL OF THE DEAD

IS moſt properly placed next after the Office for the *Sick:* For, after recommending his Soul to God, which, immediately upon its Separation, *returns unto God who gave it*, 'tis fit we ſhould decently diſpoſe of his Body, which is left behind to our Care.

Eccl. xii. 7.

In which Office, when the mournful Company have brought *the Corps* to *the Entrance of the Churchyard, the Prieſt and Clerks* are there to *meet it, and go before it into the Church, or towards the Grave, ſaying or ſinging* an Hymn, as it were, in Triumph over Death. The firſt Part of which is in the very Words which our Saviour himſelf ſpake, to comfort a pious Mourner for the Death of her beloved Brother *Lazarus*, and to ſtrengthen her Faith in *Chriſt* and the Doctrine of the Refurrection: Which is further enforced by the Example of holy *Job:* And the laſt Part of it is another Sentence of the Holy Scriptures, to exerciſe our Patience with the Conſideration, that whatever worldly Comforts we enjoy, they are all given (or rather lent) to us by God; who as he indulgeth us the Uſe of them for a little while in Mercy, ſo he withdraws them in his Wiſdom, to wean us from every thing here below: And therefore, we ought not to repine at our Loſs, but rather *Bleſs the Name of the Lord* for the Time we enjoy'd them.

John xi. 25, 26.

Job xix. 25, &c.

1 *Tim.* vi. 7.

Job i. 21.

Accordingly, the Primitive *Chriſtians* always uſed Hymns and Pſalms at theſe Solemnities. Agreeable to which is the Order in our Burial Office, that *after they are come into the Church, ſhall be read one or both* of the *Pſalms* here appointed: The former of which is proper to direct and comfort thoſe

Pſalm xxxix.

thoſe who mourn, to reſtrain all paſſionate Complaints, and to turn them into Prayers and devout Meditations; as the latter is, to make us all reflect upon our own Lot, and to apply the preſent Caſe to our better Preparation for the ſame Change. *Pſalm* xc.

After the *Pſalms* out of the Old Teſtament, follows the proper *Leſſon* out of the New: Which contains the moſt full and comfortable Account of the *Reſurrection of the Dead*, ſuitable to the Occaſion; and therefore has been always uſed in this ſolemn Office of the Chriſtian Church. 1 *Cor.* xv. 20, &c.

And indeed, theſe *Pſalms* and *Leſſon* are ſo very proper and conſiderable a Part of this Service, that the Church can hardly be thought to leave the Miniſter at liberty to omit them. The Rubric ſeems, only, to give him his Choice at firſt to go before the Corps *either into the Church, or towards the Grave:* But this expreſs Direction to read the Pſalms and Leſſon, *after they are come into the Church*, plainly requires, that theſe *ſhall be read* there, whether they go to the Grave before they go into the Church or after it.

When they come to the Grave, while the Corps is made ready to be laid into the Earth, is to be *ſaid or ſung* a moſt noble Strain of Devotion, conſiſting of a devout Meditation on the *Shortneſs*, the *Miſery*, and the Uncertainty of human *Life*; together with an Acknowledgment of our ſole Dependence on God, though *for our Sins* he is *juſtly diſpleaſed*. Yet ſtill we preſume to fly unto him *for Succour*; begging of him, in the moſt moving Terms, to *ſpare us*, to ſupport us under *the Pains of* Temporal *Death* here *at our laſt Hour*, and to *deliver us* from *Eternal Death* hereafter.

Then follows the ſolemn Interment: When *the Prieſt*, pronouncing a very pertinent and ſignificant Form of Words, explains the Ceremony then uſed, of *caſting Earth upon the Body*. Wherein, the Phraſe of *committing*

the

the Body to the Ground, &c. implies, that we do not caſt it away, but deliver it into ſafe Cuſtody of him who will *ſurely and certainly* raiſe and reſtore it again. But, the *ſure and certain Hope of the Reſurrection to Eternal Life*, here profeſſed, is not applied to every individual Perſon thus interr'd: For it is not his Reſurrection that is here mention'd, but *The Reſurrection:* Neither do we here make any particular mention of the *Change* of his Body, but of *our vile Body*, in the Plural Number, comprehending the Bodies of all good Chriſtians in general; which ſhall then be *glorified*.

Rev. xiv. 13. After which is *ſaid or ſung* a ſelect Sentence out of the *Revelation* made to St. *John*, and order'd to be recorded by him, for our perpetual Conſolation as to the State of the Faithful departed. For, now, ſince our Lord *Jeſus* hath overcome Death, and opened unto us the Gate of Everlaſting Life, *From henceforth Bleſſed are the Dead which die in the Lord; for* (as *the Spirit* aſſures us) *they reſt from their Labours.*

But, foraſmuch as we are ſtill in the midſt of ours, we proceed now to petition in behalf of ourſelves; beginning with the Leſſer Litany, or *Kyrie eleeſon*, (*Lord have mercy*, &c.) and the Lord's Prayer: Which is immediately followed by another Prayer and Collect; returning *Thanks* for the *Deliverance* of the Deceaſed out of *Miſery*, and praying for *our perfect Conſummation and Bliſs, both in Body and Soul, in everlaſting Glory.* By all which pious Offices and decent Solemnities, we glorify God, honour the Dead, and comfort the Living: And all is cloſed at laſt with the Benedictory Prayer.

The Thankſgiving of Women after Child-birth, commonly called, The CHURCHING OF WOMEN,

IS no leſs properly placed than the reſt of the foregoing: For, though the *Burial of the Dead* is indeed the laſt Office to be done for all of us; yet when a *Woman after Child-birth* hath eſcaped, as it were, from the very Jaws of Death, this Office of her *Thankſgiving* is well placed here, after that other, from which for this time ſhe has been happily deliver'd. And as *Child-Birth* is ſo truly wonderful, and the *Pain and Peril* of it ordinarily ſo *great*, leſt the Frequency of it ſhould diminiſh our Senſe of the Mercy, the Woman who has been delivered is required to make a public and ſolemn Acknowledgment of it to God in the Face of his *Church*; 1. For the Honour of God, the Author of it; 2. That others may learn alſo to truſt in his Mercy; and, 3. That the whole Congregation may join with her, in an Act of Praiſe, for her being reſtored to the happy Privilege of God's public Worſhip: On all which Accounts, to do this in a private Houſe, is not only abſurd, and contrary to the very Name, as well as to the Nature and main End, of the Office itſelf; but an Act of Diſobedience to the Church, and a high Affront to Almighty God.

The Order is, by the firſt Rubric, That *the Woman, at the uſual Time after her Delivery*, (which is about a Month, or ſo ſoon after as ſhe is able) *ſhall come into the Church, decently apparelled; and there ſhall kneel down, in ſome convenient Place, as hath been accuſtomed, or as the Ordinary ſhall direct.* Now, it ſeems plain enough, from the laſt Rubric, at the End of it, that the *Place* here intended, muſt be at the Rails of the Communion-Table. But, in what Part of the Divine Service this Office is to be performed, there is no Rubrical Direction

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at all. However, we may fairly conclude it to be moſt proper between the firſt and ſecond Service, immediately after the Prieſt goes up to the Altar: For there it will not be any Interruption to either of thoſe Offices; and moreover, the Woman will then be ready to *receive the Holy Communion*, as ſhe is expected to do, *if there be a Communion:* Or, if it be not an ordinary Communion-Day, the Communion may, and will, be adminiſter'd upon due Notice, if ſhe deſires to receive it.

As to this particular Office, when the Woman is devoutly *kneeling* in the Place appointed, *the Prieſt* addreſſeth himſelf *to her*, in a ſhort and ſuitable Preface; exhorting her to a *thankful* Acknowledgment unto God for the Mercy ſhe has received, and directing her how to perform it in the Words of one of the *Pſalms* here appointed for that purpoſe; which, according to the Rubric, ſhe ought, with an audible Voice, to *ſay*, or repeat after him. The former of which *Pſalm* lxvi. being compoſed by *David*, on his Recovery from ſome dangerous Sickneſs, is properly enough (by leaving out a Verſe or two) applied to the Caſe of a Woman who comes to give God Thanks for ſo great a Deliverance: *Pſalm* lxxvii. And the latter is as proper to be uſed for the Bleſſing of *Children*, as the former is for the Recovery of the Mother.

Then *the Prieſt*, calling upon the People to *pray*, proceeds in the uſual Words of the Leſſer Litany and the Lord's-Prayer, with its proper Doxology in the End of it, as being an Office of *Thankſgiving:* And that all the Congregation may bear a Part in it, this is follow'd by two or three ſhort alternate Verſicles and Reſponſes, for the Woman's Safety and Defence. After which, the Prieſt, calling them again to *pray*, ſums up all, and concludes the whole, with a ſhort, plain, and pious Collect peculiarly adapted to the preſent Occaſion.

And, when all this is ended, *the Woman muſt offer accuſtomed Offerings* (more or leſs, according to her Abili-

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ty) not in the Nature of a Fee or Reward to the Miniſter, but by way of Tribute or Acknowledgment due to God for his late Mercy vouchſafed unto her.

And now we come, in the laſt Place, to

A COMMINATION, *or denouncing of God's Anger and Judgments againſt Sinners; with certain Prayers to be uſed on the firſt Day of Lent, and at other Times, as the Ordinary ſhall appoint:*

WHICH Office, tho' confeſſedly not ancient, but compiled in order to ſupply the Loſs of the primitive, godly Diſcipline, whereby *notorious Sinners were put to open Penance*, for the Salvation of their own Souls, and the Admonition of others, is, however, a very uſeful penitential Service, wiſely provided by our Church at the Reformation; that ſo, the People hearing the Denunciations of God's Judgments againſt impenitent Sinners, read out of his holy Word, may not be encouraged, thro' the want of Diſcipline in the Church, to go on in their Sins, but *rather be moved to earneſt and true Repentance.*

The Time appointed for this Office, is *after Morning Prayer* and *the Litany* are both *ended, according to the accuſtomed Manner*, as on ordinary Litany-Days, when nothing elſe is to follow: And the Place for uſing it may be either *in the Reading-Pew or Pulpit*, at the Diſcretion of the Miniſter.

He begins it with a grave and ſolemn Preface, to bring the Minds of the Congregation into a ſerious Compoſure, and to inſtruct them in the Nature of the Office; and then diſtinctly reads to them *the general Sentences of God's Curſing againſt impenitent Sinners, gathered out of* ſeveral *Places of Scripture*; to which *all the People* (accord-

Deut. xxvii. 15, *&c.* ing to the expreſs Command of God himſelf) are *to anſwer to every Sentence Amen.*

The End of which Anſwer is not (as ſome People ſimply imagine) a Curſing themſelves or their Neighbours, but only an Aſſent to the Truth of what is here pronounced out of the Word of God: For the Sentences are not in the Form of a Prayer or Wiſh, as if it had been ſaid, Curſed *be* he, or Curſed *may he be*, or *let him be* Curſed, *&c.* but barely affirmative, *Curſed is he* who is guilty of any of the Sins here enumerated: And conſequently, when we anſwer *Amen*, we do not thereby ſignify our Deſire that it *may be* ſo, as we do at the End of a Prayer, but only our Acknowledgment that it *is* ſo, as when we ſay *Amen* at the End of the Creed, or any other Affirmative Propoſition. So that the Uſe and Intention of it here is to prevail with us to *flee from ſuch Vices* for the future, and ſeriouſly to repent of them if we be guilty; ſince we all *affirm with our own Mouths the Curſe of God to be due* to ſuch Sins and Sinners: Not unlike the *Woes* denounced by our Saviour in the Goſpel; which were not the Cauſes or Procurers of the Evils there threatned, but compaſſionate Predictions thereof, in order to avert them.

After the pronouncing theſe *Sentences*, the Miniſter proceeds, in a moſt pathetic Diſcourſe, to apply them to the Conſcience of the Congregation: Which is all gather'd out of the holy Scriptures, that it may make the deeper Impreſſion upon the Hearts of the Hearers; and indeed it is ſo methodical and apt to the occaſion, that every one muſt be ſelf-condemn'd, if it has not a happy Effect upon him.

And now, the Church charitably ſuppoſing that we all are ſeriouſly diſpoſed to repent, the better to aſſiſt us in ſo neceſſary a Duty, hath prepared ſuch a pious Form of penitential Devotions, as will be moſt ſuitable to ſuch holy Reſolutions. And that the ſame may be performed with the greater Reverence and Humiliation, the People

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all kneel upon their Knees, and the Prieſt and Clerks alſo *kneeling, in the Place where they are accuſtomed to ſay the Litany, ſay* the moſt ſolemn penitential *Pſalm* of *David*'s compoſing: Which is immediately follow'd by the leſſer Litany, the Lord's-Prayer, and Suffrages, ſufficiently explain'd in the foregoing Offices. *Pſalm* li.

Then the Miniſter, requiring their devout Attention to *Prayer*, offers up a ſhort Collect in behalf of *all* penitent Sinners: To which he ſubjoins another, more importunately beſeeching our *merciful Father*, by his declared *Compaſſion* for *all Men*, and his *Property to have Mercy*, to *forgive us our Treſpaſſes*, to *turn his Anger from us*, and *ſo to help us* here, *that we may ever live with him* hereafter.

Thus, having prepared *the People* for it by theſe importunate Addreſſes, they are allow'd to ſpeak for themſelves, and to join with *the Miniſter* in pleading for their own Pardon: Which is done in ſuch a moving and pathetic Form of Words, that if it be preſented with a ſuitable Devotion, it cannot fail to fit us for the *Bleſſing*, with which the whole Office is concluded.

F I N I S.

THE END.